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ANNUAL REPORT

ON

SOUTH INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1938



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ANNUAL REPORT ON SOUTH INDIAN EPIGRAPHY FOR THE YEAR 1937-38.

PART I.

TOURS OF THE SUPERINTENDENT AND THE ASSISTANTS.

During the year 1937-38, I was on tour for a total period of 3 months and 10 days between 19th May 1937 and 28th March 1938 and visited 36 villages in all in the Madras Presidency and the Bombay Karnatak, where I inspected important monuments of epigraphical and archæological interest. In the Nellore district I discovered in September 1937 a natural cavern on the high hillock of Mālakonda or Mālyādri in the Kandukur taluk. A close inspection of the area brought to light a Brāhmī-Prākṛit inscription in characters of the Asokan period engraved on the façade of the cavern above the drip-line, as in the case of the caverns in the Madura and Tinnevely districts. It records the gift (not specified) made by a certain Vīriṣeṭṭi of the Aruvā[la]-kula. The gift evidently consisted of the cavern made habitable for the religious occupants for whom it must have been intended. The present find so far north indicates the wide prevalence of this system of cavern-gifts and early cave-writing in South India.

2. On the top of the Fort-Rock at Trichinopoly which was inspected by me in February 1938, was also discovered a cavern with early inscriptions, one of which is attributable to the second century B.C. This cavern which lies on a ledge of rock above the upper rock-cut cave of the Pallava king Mahēndra-varman (c.625 A.D.) faces west and commands a picturesque view of the river Kāvērī for a few miles along its course. It had escaped notice till now as the approach to it is along a narrow edge of rock skirting the northern flank of the hill and a portion of the approach has to be negotiated by crawling on all fours underneath a projecting boulder, a false step meaning a fatal drop down the precipitous side. On the platform outside this cavern measuring about 30 feet by 25 feet, there are scooped out in the live rock a few beds smoothened and provided with pillows which must have been used by Buddhist or Jain monks of ancient times. Near one of these pillows was found an archaic inscription of about the 5th century A.D. The existence of the cavern seems to explain the origin of the suffix *paḷḷi* in the name of the town Tiruchchirā-paḷḷi (Trichinopoly) on account of its connection with an early Buddhist or Jain colony and to throw back the antiquity of the place by some centuries prior to Pallava times.

3. Among the other places inspected by me in the Madras Presidency may be mentioned (1) Valliyūr in the Tinnevely district with its fine cavern-shrine of Subrahmanya on the hill, (2) Tiruvellaṟai, Puḡaḷūr, Śukkāliyūr and Tāntōṇṇi-malai in the Trichinopoly district noted respectively for the old well in the form of a *Svastikā* constructed in the time of the Pallava Dantivarman, an ancient rock-cavern with Brāhmī inscriptions one of which mentions Karu-ūr (No. 343 of 1938), rock-cut beds, and a rock-cut cave temple of Venkaṭara-maṇasvāmin of the later Koṅgu period, (3) Nāmakkal in the Salem district with its rock-cut temples of Lakshmīnaraśimha and Raṅganātha and early inscriptions in Pallava-Grantha script engraved on the rocky side of the hill near the two temples. Photographs of the large sculptured panels in the rock-cut temples of the locality were taken on this occasion (Nos. 1661-1665 of Appendix D). Though the importance of these sculptures was recognised long ago, local priestly sentiment had made it impossible to take photographs of

these for over a quarter of a century. But during my inspection this long-cherished object was achieved with the intelligent co-operation of the Trustee of the temple, Sri Rajamanikka Mudaliar. My assistant Mr. Ramanatha Ayyar also spared no pains to persuade the local priests to allow the sculptures to be photographed.

4. The existence of early fresco paintings on the walls of the inner *pradakshinā* of the Bṛihadīśvara temple at Tanjore was known to the Department for a long time, but they could not be studied *in extenso* on account of their highly fragmentary condition. In the year 1924-25, when photographs were taken of the oil paintings of the Mahrāṭha rulers of Tanjore preserved in the Tanjore palace, these fresco paintings were left out, but they were subsequently brought to light and have attracted a good deal of attention in recent years. As it was considered desirable to make a study of their style, technique and age, photographs of the paintings were taken under very arduous conditions during the year (Nos. 1546-84 of Appendix D). Owing to the narrow space of the corridor, the panels could not be photographed in their entirety or to uniform scale, but only in sections. The frescoes consist of two, and in places, even of three layers of painting, *viz.*, (a) the Chōḷa, (b) the Nāyaka and (c) the Tanjore Mahrāṭha. Portions of these can be discerned in some places, by fragments of the outer layer or layers having peeled off. The Chōḷa frescoes represent the destruction of three *Asura* cities by god Tripurāntakadēva (Śiva), and some episodes connected with the life of the Tamil saint Sundaramūrti-Nāyaṇār.

5. Varigoṇḍa, Udayagiri, Dāsaripalle, Siṅgarāyakonḍa near Saidāpuram, and Mallam, all in the Nellore district, which are noted for their prehistoric and proto-historic sites and monuments, were also inspected. Sātānikōṭa, Allūru and Jaṅgampāḍu in the Kurnool district, also famous for their prehistoric settlements, were visited. The first of these contains vestiges of a submerged and deserted city, and in my opinion seems to be connected with the Sātāhanihāra of the early centuries of the Christian era and must be associated with the Sātavāhanas whose sway extended over this part of the country. At Panidem in the Guntur district I noticed three mounds and a site called Dīpāladinneṭāḷem near by, indicative of ancient Buddhist settlements at the place. In this connection it may be recalled that the Buddhist mound at Amarāvati is also known locally as Dīpāladinne.

6. In the Bombay-Karnatak where I toured in the middle of March 1938, I inspected only two places, *viz.*, Bādāmi and Mahākūṭa. I prepared a note on the paintings recently discovered in the former in cave No. 3, for submission to the Director General of Archæology in India. The latter village which is about 9 miles from Bādāmi, has beautiful old sculptured friezes in the main and subsidiary shrines, which are however badly coated with lime. Some of the earlier shrines are in a grossly neglected and dilapidated condition, and efforts are being made for getting these protected by the Archæological Department.

7. Realising the interesting and important nature of many of the finds made by me and my assistants in the course of our tours, the Director General of Archæology in India was pleased to make some valuable suggestions in regard to the detailed investigation of the more important of them, and for this purpose he also subsequently placed at my disposal a small grant for the preliminary excavation of such remains as cannot be properly studied otherwise and might be entirely lost sight of.

8. The Senior Epigraphical Assistant was on tour from the 17th January to 7th March 1938 and continued the epigraphical survey of the Tirukkoyilur taluk of the South Arcot district left over from the previous year. He visited

52 villages in all and secured copies of 128 inscriptions. In four villages he also conducted some trial excavations in prehistoric sites known as *Vāliyaṅkāḍu* or *Vāliyaṅtittu* and secured specimens of ancient pottery therefrom. Among the places inspected by him, mention may be made of the Śiva temple at *Elavāṇāśūr* which contains early images of Gaṇapati, Kālī, Subrahmanya and a standing Durgā with a deer behind. The temple here stands on an eminence formed of a boulder shaped into a platform to a height of about 10 feet. Tradition has it that this temple with its extensive outer *prākāra* surrounded by high stone-walls all round which are further raised to a few feet by mud walls, was once used as a citadel. The temple is in fact in the middle of a fort surrounded by a deep moat, the vestiges of which can now be seen in a few places. A furlong or two to the south-east of the temple, near the margin of the fort is a boulder about 12 feet in height with the figure of Hanumān cut in bold relief to the full height of the boulder. The figure is represented as trampling under foot a demon said to be Rāvana's son Akshaya. A temple has been erected over and round this image and worship is being offered to the deity.

9. The Second Assistant was on tour for about $2\frac{1}{2}$ months from 4th December 1937 to 25th February 1938 with short intervals during the period. He visited 28 villages in the South Arcot, North Arcot and Trichinopoly districts including four villages in the last which were jointly inspected by him and the Tamil Assistant. He also accompanied me to a few important places like Trichinopoly, Karūr, Puḡaḷūr and Nāmakkal.

Chittāmūr in the South Arcot district, one of the places inspected by him, deserves special mention. The Jaina shrine of Malainātha at this village contains some very good freizes of figures of Bāhubalin, Pārśvanātha, Mahāvīra, Mallinātha and Yakshis cut in a series of panels on the rock surface. They are finished in beautiful detail and are comparable with Pallava sculptural art of the 8th century A. D.

10. The Tamil Assistant visited a few villages in the Chittoor district early in December 1937 and as stated above, worked with the Second Assistant in the Trichinopoly district from the 21st January to the 25th February 1938. He started again on the 5th March 1938 to the Tirukkoyilur taluk to relieve the Senior Assistant in the epigraphical survey of the taluk and returned to Madras on the 16th March after visiting 13 villages in the taluk. The total collection of both the Second and the Tamil Assistants, comes to 242 inscriptions.

11. The Reader was on tour from the 20th September to 29th November 1937, during which period, besides completing the epigraphical survey of the Kamalapuram taluk of the Cuddapah district, he inspected six other villages in the same district and 5 villages in the Kurnool district.

Tippalūru in the Cuddapah district is important, as containing the earliest Telugu inscription known so far. Besides it has a temple dedicated to a group of three goddesses known as 'Mugguru-Akkamma'. This is a group of three female deities seated side by side with one leg of each hanging down, and represented with their respective *lāñchhanas* of a scorpion, a fox and a lion. Similar sculptures have been found at Indukūr and a few other places in the Kamalapuram taluk and seem to be a peculiar feature of these tracts. In the Saṅgamēśvara temple at Animala in the Kurnool district, are found in the ceiling of the *maṇḍapa* some paintings of royal personages which are now faded and have partly also peeled off.

12. In the Bombay-Karnatak, the epigraphical survey of the Indi taluk of the Bijapur district was completed during the year by the Telugu assistant, who was on tour in this region for a little more than 3 months from the 18th

September 1937 to 27th December 1937. This completes the survey of the entire Bijapur district begun some years ago. The present collection of 87 inscriptions represents mainly the records of the Rāshtrakūṭa, Western Chālukya, Kaḷachurya and Yādava dynasties.

WORK DONE DURING THE YEAR.

13. During the year under review 191 villages in all were visited, of which 101 villages yielded 531 inscriptions belonging to various dynasties. In the Bombay-Karnatak, 123 villages were visited, from 36 of which 87 inscriptions were secured. 27 copper-plate grants were examined. 192 photographs were taken of objects of interest. A lot containing 466 copper-coins of the 17th and 18th centuries A. D. discovered at Karur was also examined.

Corrected second proof of the *Annual Report* for 1933-34 was sent to press on 10th May 1937 and the *Report* was finally issued about 24th December 1937. The first proof of the *Report* for 1934-35, of which the typescript had been sent to the Government of India Press on 19th February 1937, was received in October 1937 and its corrected final proof was submitted to the Director General of Archæology on 4th April 1938 for his approval and strike order. The typescript of the *Report* for 1935-36 was submitted for the approval of the Director General of Archæology on 11th September 1937 and was sent to the Government Press, Madras, on 6th January 1938.

14. Of the volume of *Bombay Karnatak Inscriptions* proofs of 134 pages were received from the press during the year in batches. In accordance with my proposal approved by the Director General of Archæology, the material so far got ready covering about 130 printed pages including the inscriptions of the Pallavas, Western Chālukyas of Bādāmi, Rāshtrakūṭas and the Western Chālukyas of Kalyāṇi up to the end of the reign of Bhuvanaikamalla Sōmēśvara II are published as Part I of the volume separately with a historical introduction and index. Further material will be issued in parts as they get ready.

15. Three articles entitled the 'Jurāḍa Grant of Neṭṭa-Bhañjadēva', the 'Churā Grant of Vijaya-Vishṇugōpavarman' and the 'Siroda Plates of Dēvarāja' besides a 'Note on Nibina' were contributed by me to the *Epigraphia Indica* during the year. The following four papers were also drawn up for the same journal during the year:—(i) The 'Siripuram Plates of Anantavarman' by Mr. G. V. Srinivasa Rao, (ii) 'Śrīraṅgam Inscription of Garudavāhana-Bhaṭṭa: Śaka 1415' by Mr. A. S. Ramanatha Ayyar, (iii) The 'Sēndamaṅgalam Inscription of Maṇavāḷapperumāl' by Mr. V. Venkatasubba Ayyar and (iv) 'Three Vaidumba Inscriptions' by Mr. R. S. Panchamukhi.

16. Facilities were, as usual, given to the Indian History Department of the Madras University and to other scholars and the public for the consultation of impressions and transcripts belonging to this office.

17. Inscriptions copied at the following villages* are registered in Appendix B.

Serial number.	District.	Taluk.	Village.	Number in the Appendix.
1	Trichinopoly . . .	Trichinopoly . . .	Jambukēśvaram . . .	1—79
2	Do.	Do.	Śrīraṅgam	80—129
3	Do.	Do.	Trichinopoly	130—142
4	Do.	Do.	Tiruchchendurāi	143—148
5	Do.	Lalgudi	Anbil (Kil Anbil)	149—155
6	Do.	Do.	Turaiyūr (near Tiruvāṣi)	156—160
7	Madura	Madura	Madura	161
8	Chingleput	Saidapet	Tiruvorriyūr	162—167
9	Do.	Sriperumbudur	Tinnaṇūr	168—177
10	North Arcot	Wandiwash	Maḍam	178—179

* Ninety other villages were also visited, but contained no inscriptions.

Inscriptions copied at the following villages are registered in Appendix B—*contd.*

Serial number.	District.	Taluk.	Village.	Number in the Appendix.
11	Chittoor	Chandragiri	Tānapalle	180
12	Do.	Do.	Kuntrapākkam	181—186
13	Do.	Do.	Āvilāla	187—190
14	Cuddapah	Kamalapuram	Animāla	191—203
15	Do.	Do.	Chidipirāla	204—222
16	Do.	Do.	Chinnachappalle	223
17	Do.	Do.	Donḍapāḍu (hamlet)	224—225
18	Do.	Do.	Ellāreddipalle	226
19	Do.	Do.	Erraguḍipāḍu	227—232
20	Do.	Do.	Gāṅgavaram	233
21	Do.	Do.	Gāṅgiredḍipalle (hamlet)	234
22	Do.	Do.	Kamalāpuram	235—240
23	Do.	Do.	Kōḍūru	241—246
24	Do.	Do.	Kottapalle (hamlet)	247—248
25	Do.	Do.	Līṅgāla	249
26	Do.	Do.	Mirāpuram	250—252
27	Do.	Do.	Mōyillacheruvu	253
28	Do.	Do.	Pāchikalapāḍu	254
29	Do.	Do.	Pandillapalle	255—258
30	Do.	Do.	Pāyasampalle	259—260
31	Do.	Do.	Peddanapāḍu	261—266
32	Do.	Do.	Peddachappalle	267—268
33	Do.	Do.	Poḍadurti	269
34	Do.	Do.	Rājupālem	270
35	Do.	Do.	Sambatūru	271—281
36	Do.	Do.	Tippalūru	282—284
37	Do.	Do.	Uppalūru	285—289
38	Do.	Do.	Valasapalle	290—291
39	Do.	Do.	Vedurūru	292—293
40	Do.	Do.	Veludurti	294—301
41	Do.	Do.	Venkaṭāpuram (hamlet)	302
42	Do.	Cuddapah	Midutūru	303
43	Do.	Jammalamadugu	Balapana-Gūḍūru	304
44	Do.	Do.	Bedudūru	305—306
45	Do.	Do.	Gollapalle	307—308
46	Do.	Do.	Mailavaram	309—310
47	Do.	Do.	Nēkunāmpēta	311
48	Do.	Do.	Peddandlūru	312
49	Kurnool	Kurnool	Gōraṇṭla	313—316
50	Do.	Nandikotkur	Erramatham	317
51	Do.	Do.	Kurukunda	318—319
52	Do.	Do.	Malyāla	320—323
53	Do.	Do.	Prātakōṭa	324—329
54	Do.	Do.	Sātānikōṭa	330—343
55	Guntur	Sattenapalle	Mādala	344—348
56	Do.	Do.	Vēlpūru	349—351
57	Do.	Guntur	Undavalli	352—355
58	South Arcot	Tirukkoyilur	Ellappanāyakanpālaiyam	356—357
59	Do.	Do.	Pugaippatti	358—359
60	Do.	Do.	Kuñjaram	360—363
61	Do.	Do.	Parindal	364—365
62	Do.	Do.	Paramaṅgālam (hamlet)	366
63	Do.	Do.	Malaiyaṇūr (Puttūr)	367
64	Do.	Do.	Naṇayavāḍi	368
65	Do.	Do.	Paḷaṅṇam	369—370
66	Do.	Do.	Sundaravāṇḍi	371
67	Do.	Do.	Neyvanai	372—378
68	Do.	Do.	Aṅgaṇūr	379
69	Do.	Do.	Sirupākkam	380
70	Do.	Do.	Attippākkam (Tirukkoyilūr)	381
71	Do.	Do.	Koḍukkappattu	382
72	Do.	Do.	Kuladipamaṅgālam	383
73	Do.	Do.	Soraiyappattu	384
74	Do.	Do.	Kaḷumālam	385—386
75	Do.	Do.	Muḍiyaṇūr	387—389
76	Do.	Do.	Dēviyaṇḍal	390—392
77	Do.	Do.	Kūvaṇūr	393—395
78	Do.	Do.	Idaiyār	395
79	Do.	Do.	Meyyūr (Pōnniyaṇḍal)	396—399
80	Do.	Do.	Paṇappāḍi	400
81	Do.	Do.	Tiruppālapaṇḍal	401—426
82	Do.	Do.	Nariyaṇḍal	427
83	Do.	Do.	Sāṅgiyam	428
84	Do.	Do.	Jambai	429—445
85	Do.	Do.	Paḷlichchaṇḍal	446—449
86	Do.	Do.	Tēvaḍiyākuppam	450—451
87	Do.	Do.	Murukkambāḍi	452—454
88	Do.	Do.	Kāṅgiyaṇūr	455—461
89	Do.	Do.	Chittapattāṇam	462—463
90	Do.	Do.	Maṇalūrpeṭtai	464—469
91	Do.	Do.	Pillaiyārpālaiyam	470
92	Do.	Do.	Elavāṇāśūr	471—506
93	Do.	Do.	Kilappālaiyam (hamlet)	507
94	Do.	Do.	Mēlappālaiyam (hamlet)	508
95	Do.	Gingee	Peruvaḷūr	509—514
96	Do.	Do.	Gāṅgapuram	515—516
97	Do.	Do.	Chittāmūr	517—520
98	Do.	Do.	Viraṇāmūr	521—526
99	Do.	Do.	Singavaram	527—528
100	Guntur	Sattenapalle	Amarāvati	529—530
101	Nellore	Kandukur	Mālakōṇḍa	531

APPENDIX A.

List of copper-plates examined during the year 1937-38.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Sri Narasa Reddi of Chārāla, Pungur taluk, Chittoor district, through Rao Sahib Totadri Ayyangar, Deputy Superintendent of Police, Tirupati.	Chōla	Rājakēśarivarman <i>alias</i> Virarājendradeva.	7th year, Śaka 991 (in words), Saumya, Uttarayana, saikramapa.	Sanskrit in Grantha and Tamil.	Purchased by the Indian Museum, Calcutta.	<i>Epigraphia Indica</i>	Registers the royal gift of the village Chēram <i>alias</i> Madhurāntaka-chaturvēdi-maṅgalam in Puli-nādu, a subdivision of Irattapadikonda-ṣaṇḍalam to the three Brahmans, Srotiya-Kramavittan, Mundaya-Kramavittan and Pallaya-Kramavittan of the Atreya-gōtra, Bahudhāna (Bōdhayana)-sutra, and of the lineage of Rishikēśava (Hrishikēśa)-Bhaṭṭa, a resident of the same village. Published in <i>Epigraphia Indica</i> Vol. XXV, pp. 241 ff.
2	Superintendent, Government Museum, Madras.	Eastern Chālukya.	Gunaga-Vijayāditya (III)	....	Sanskrit in archaic characters.	Returned to the Museum.	Do.	Registers the grant by the king, of the village Santagrama in the Gudrahāra-vishaya, at the instance of his brother Nripakāma, to a hundred learned Brahmans of various gōtras on the occasion of a solar eclipse. The executor of the grant was Pandarānga, the great grandson of Bhaṭṭa-Kāla. Published in <i>J. A. H. R. S.</i> , Vol. V, pp. 101 ff. and <i>Bharati</i> , Vol. I, pp. 90 ff.
3	Sri Kura Janakiramayya of Bōnāṅgi, Singavarapukota taluk, Viragapatam district, through the District Magistrate.	....	....	Śaka 1508, Vyaya, Māgha, ba. 14, Monday.	Telugu	Returned to the owner.	<i>South Indian Inscriptions.</i>	Registers gift of 8 <i>garis</i> of land at Bōnāṅgi as <i>bhūdāna</i> to Kukkarā Gōpāla-Sāstrulagaru by Vijaya-Raṇasimha [Anjula]-Mahāpātra. Sri-Sōtrānu Vira-Vuddam-dārya. The sign-manual at the end is given as 'Sri-Umamahēśvara'.
4	Sri K. Gopalakrishnamachari, through the Collector of Anantapur.	Western Gaṅga	Mahārāja Mādhavavarman, son of Koṅṅup-varma Dharma-Mahādhirāja.	1st year (in words), Phālguna, śu. 10.	Sanskrit in archaic characters.	....	<i>Epigraphia Indica</i>	Registers the gift of the village Vēlpuntoru in Paru[vi*]-vishaya as a <i>brahmadēya</i> to a Brahman named Dharaśarman of the Vatsa-gōtra and Taittiriya-charapa. Published in <i>Epigraphia Indica</i> , Vol. XXIV, pp. 234 ff.
5	Dr. N. Venkataramanayya, M. A., Ph. D., Reader in Indian History, University of Madras.	Eastern Chālukya.	Rājārāja I.	....	Sanskrit in Telugu	Returned to the owner.	Do.	Records the royal grant of the village Kali-diṇḍi-grāma <i>alias</i> Madhurāntakanallūr, for the maintenance of three temples of Śiva constructed in the village in the names of his Drāvida generals Rājārāja Rāja-Brahmamahārāja, Uttama-Chōḍa-Chōḍakōṇ and Uttamachōḍa-Milādudaiyān, who had been sent by the Chōla king Madhurāntaka for the Chālukya king's help and who had lost their lives in an encounter with the Karnaṭa king.

6	Sri B. V. Krishna Rao, M. A., B. L., Rajahmundry.	Do.	Sarvalōkāsraya siddhi, son of Vishnu- vardhana.	10th year	Sanskrit in Chāluk- yan characters.	Do.	Do.	Registers gift of land in the village Eṭṭa- ra-grāma in Vēṅgi-vishaya to Śrīdhara- śarma, son of Venneśarma and grand- son of Vishnuśarma of the Bhāradvāja- gōtra and Taitirīya-charana, a resident of Ayyāvole, on the occasion of the an- naprāsa ceremony of the infant-prince Vishnuvardhana. The seal bears the legend 'Vijayesiddhi'. Published in <i>Bhārati</i> , Vol. XVI, pp. 613f.
7	Do.	Do.	Vijayāditya (Ammarāja)	Do	Do.	Do.	Do.	Registers the bestowal of the village Pon- duvu in Attilinādu-vishaya-70 along with the title of <i>Mahāsāmānta</i> on a sub- ordinate named Mādiya-Deśarattōḍi, son of Kallikiya-Deśarattōḍi and grandson of Mādiya-Rattōḍi, in appreciation of his valour displayed in the king's service. The seal bears the legend 'Tribbu- vanānukūśa'.
8	Secretary, the Andhra Historical Research Society, Rajahmundry.	Do.	Do.	....	Do.	Do.	South Indian Inscriptions.	Incomplete. Registers gift of village (details lost) in Lechchādi-vishaya in Bārupu-nāṇḍu to Kūche[na*], son of Bēṭana and grandson of Chāmena. Bārupu-nāṇḍu is stated to be in Ella- mañchi-Kalinga. Published in <i>J. A. H.</i> <i>R. S.</i> , Vol. II, pp. 242 ff.
9	Secretary, the Varēndra Research Society, Rajshahi, Bengal.	Sailōdbhava	Mādhava[va*]rman	....	Sanskrit in Nāgarī .	Do.	<i>Epigraphia Indica</i>	Incomplete. Seems to record the founda- tion of an <i>agrahāra</i> (?) by the king. Refers to Yaśōbhita.
10	Sri Yajamānam Sāmappa of Sēttūru, Kalyandrug taluk, Anantapur district, through the District Collector.	Vijayanagara	Krishnarāja .	Saka 1449, Sarvajit, Śrāvana, ba. Krishnāṣṭamī.	Sanskrit and Kanna- ḍa in Nāgarī.	Do.	South Indian Inscriptions.	Registers gift of land in the village Sēttūru re- named Krishnarājapura to Timma-Bhaṭṭa, son of Tippā-Bhaṭṭa of the Vasishṭha-gōtra and Āśvalāyana-sūtra, who retained thirty shares and distributed fifty shares to several other Brahmins of various <i>gōtras</i> . The gift was made on the bank of the Tungabhadra in the presence of god Vīrūpāksha at Hemakūṭa.
11	Sri Pemmaraju Āṇjanēyulu, Karnam of Kommuchikkāla, Narasapur Taluk, West Godavari district, through the District Collector.	Reddi	Ana-Vōta	Saka 1344 (in chrono- gram), Subhakti, lunar eclipse.	Sanskrit in Telugu and Telugu.	Do.	Do.	Registers the gift by the king, of the village Chikkāla renamed Prōlaya-Komaragiri- pura to the Brahman Pinnayarāja, son of Singaya and grandson of Pinnaya of the Kāśyapa-gōtra, well-versed in astrology and other sciences, for the merit of the king's elder brother Komaragiri. The donee distributed fifty shares among other Brahmins. The composer of the grant was Vallabha. Published in <i>J. A. H. R. S.</i> , Vol. III, p. 223.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
12	Sri Balaga Bāvāji Mntt, Chicacole, Vizagapatam district, through the Collector.	Eastern Ganga.	Mahārāja man.	185th year (of the Gāṅga era ?), Kārtika 30.	Sanskrit in archaic characters.	Returned to the owner.	<i>Epigraphia Indica</i>	Registers gift of the village Phēra in the Lōhaśringāra-vishaya to four Brahmans, viz., Kirtūśarman and his sons Dēvaśarman, Ravīśarman and Divākaraśarman of the Bhāradvāja-gōtra, by the king for the merit of his parents and himself. The charter was issued from his <i>adhiśthāna</i> at Svētaka. Published in the <i>Journal of Oriental Research</i> , Vol. XI, Part 1, pp. 55 ff.
13	Sri B. K. Subbiah of Nandyal, through the Tahsildar of Nandyal, Kurnool district.	Vijayanagara.	Śrīraṅgarāyadeva-Mahārāja, ruling from Penugonda.	Śaka 1569, Sarvajit, Vaiśākha, śu. 15.	Telugu.	Do.	<i>South Indian Inscriptions</i> .	Registers gift by the <i>Nādigas</i> , <i>Reddis</i> , <i>Karānams</i> and merchants of the Nandyāla and Peda-Nandyāla-simas in Peḍakapattinam, of imposts collected from several sources, to Timmaya, son of Saruvaya of the <i>Dāsari</i> class, for the conduct of worship and <i>chapparam</i> festival to god Veṅkaṭēśvara which had been discontinued on account of some troubles and which was now revived. The gift was made for the merit of Hajarati Khan Khān-Sāhēbu, who was probably a local chief. (<i>s. a. C. P. No. 1 of 1915-16.</i>)
14	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Connected with the previous inscription and refers to the same service to be conducted from the imposts (<i>vartana</i>) collected from a different locality. (<i>s. a. C. P. No. 2 of 1915-16.</i>)
15	The President, Temple Rejuvenation Committee, Lēpākshi, Hindupur taluk, Anantapur district.	Rattakula (Rāshtrakūṭa ?)	Krishna-Kaṇḍharadēva-Chakravarti, ruling from Kaṇḍhārapurī.	Śaka 153 (wrong), Pramādi, Mithuna, śu. 15, Monday.	Marāṭhī and Kannaḍa in Nāgarī.	Do.	Do.	In characters of the 11th century A.D. The language is corrupt and obscure. States that when the king was encamped in the temple of Harihara in connection with his southern campaign, gifts of lands and house-sites in three villages were made to the temple of Mūlāsthāna-Kalidēva and other temples. Incidentally refers to the <i>Nāgarjuna-mantra</i> in which the king was proficient.
16	Do.	Vijayanagara.	Achyutarāja-Mahārāja.	Śaka 145[5*], Vijaya, Kārtika, śu. Uttihāna-dvādaśī, Monday.	Sanskrit and Kannaḍa in Nāgarī.	Do.	Do.	Registers gift of the villages Hambanahalli, Kānsārechalli and Timmagōnnmahalli in the Peruṅgōṇḍa-rājya for the temple of Virabhadra at Lēpākshi, at the request of the Penugōṇḍa (local) chief Virappa son of Lakṣmi-Setti and grandson of Māṇikka-Setti.
17	Do.	Do.	Dēvarāja.	Śaka 1361, Siddhārthin, Māgha, ba. 14, Sivaratnī.	Sanskrit in Nāgarī.	Do.	Do.	Registers gift of the village Kottūru renamed Praudhadēvarāyapuram in the Tum-bekallu-sthāna of the Ghanādri-rājya to the Brahman named Devanārya, son of the Brahman named Kāśyapa-gōtra, and

18	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Registers gift of the village mentioned in No. 17 above, after purchasing it from several Brahmans of the Kāśyapa-gōtra, whose ancestors had got it from king Dévarāya, by Virappa-Mahipati of Penugonda, son of Lakṣmi-Setti of Lēpākshinagara, for offerings and worship to god Virabhadra at Lēpakshi, for the merit of the king.
19	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Do.	Registers the gift of the village Srivara along with its hamlet Mañchenahalli and Māyīnāvakahalli for the annual car festival and daily worship to god Virabhadra of Lēpākshi, at the request of Virappa-Mahipati. Details certain gifts made by the king in previous years with dates given. See Part II, para. 70.
20	Sri Krishna Gauda Patil of Sirūr, Bagalko taluk, Bijapur district.	Rattakula (Rāshtrakūta?).	Krishna-Kanharadēva-Chakravarti, son of Gōvindarāja.	Āṅgira, Vaiśākha, ba. 8, Monday.	Marāṭhi and Kannāḍa in Nāgarī.	Do.	Do.	Do.	Incomplete. In characters of the 11th century A.D. Seems to register gift of the village Sirūr in Hunugund-30, a subdivision of Bēhuvile-Kapana, parcelled out into blocks among several temples in the locality. The grant is stated to have been issued from Kandhārapura. Like No. 15 above, this also refers to the <i>Nāgarjuna-mantra</i> .
21	Sri Hanumanappa Nungappa Salotgi, Hāvnāl, Indi taluk, Bijapur district.	Qutb Shah	Shāh Ibrāhīm Badshāh (Ibrāhīm Qutb Shāh.)	Shahūr san 984, 7th Rajab, 992 H.	Persian	Do.	Do.	Do.	This was kindly read for the office by the Government Epigraphist for Moslem Inscriptions. According to him the grant does not seem to be genuine, as the king's last date was 988-H. The subject matter is confused and the language defective. Purports to record a <i>sanad</i> granted by the king to two brothers Lakh-Gōvinda and Kanak-Gōvinda, conferring on them the office of <i>muquaddam</i> -over the village Mauza 'Aj in the Pargana of Bidrūr under the <i>sarkār</i> of the district.
22	Peddada Venku Naidu of Dhavalapēta, near Ponduru, Chipurapalle taluk, Vizagapatnam district, through the Additional District Magistrate.	Kalinga	Mahārāja Umavarman . . . . .	.....	Sanskrit in archaic characters.	Purchased and deposited in the Indian Museum, Calcutta.	Do.	Do.	Registers the royal gift of the village Kuttupū-grāma in Mahēndra-bhōga to the Brahman Kallāsvāmin of the Vatsa-gōtra and Chhandōga-sākhā for the increase of the king's merit, longevity and fame. The charter was issued from Sunagara. Published in the <i>J. A. H. R. S.</i> , Vol. X, p. 143.

A.—List of copper-plates examined during the year 1937-38—*concl'd.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
23	Sri Aiyagalayya Srikantha-Dikshita, Tiruvanaikāval, Trichinopoly district.	Mysore	Krishnarāja-Vodaya 'ruling from Srirangapatana'.	Śaka 1674 (wrong), Kali 4854, Śrīmukha, Māgha, ba. 14, Wednesday, Śrāvana.	Kannada	Returned to the owner.	South Indian Inscriptions.	Registers gift of certain money incomes from the villages Konḍayanpēṭai and Timmarā-yasamudram by <i>Deḷavāy</i> Nājarājayya, son of Virarājayya and grandson of Dodḍayya, for offerings and worship to the two deities (at Tiruvanaikā), and for feeding Brahmins in the Ēkavīrāmbā-mathā. This charity was left in charge of Chandraśekhara-Dikshitar-Ayyagalayya, son of Srikantha-Dikshita and grandson of Sadāśiva-Dikshita. Vāḷapēyayāji of the Kaundinyagōtra, who was the pontiff of this <i>mathā</i> . At the end is given the attestation of Sri-Nājarājayya.
24	Do.	Vijayanagara	Vira-Dēvarāja 'ruling from Vijayanagara'.	Śaka 1367, Raktākṣi, Māgha, śu paurnami, Monday, Pūrvābhādra, pratipad.	Sanskrit in Grantha	Do.	Do.	Registers gift of lands in several villages to the Brahman Sadāśiva-Dikshita of the lineage of Srikanth-ākāśavāsi for worship to the goddess Ēkavīrāmbikā seated on the Kulaśekhara-pitha in the <i>mathā</i> at Gajāranya (Tiruvanaikā). Appears to be spurious.
25	Do.	Madura Nāyaka	Tirumala-Nāyaka	Śaka 1584, Kali 4763, Subhakti, Chaitra, śu. 15, Monday, Hasta.	Sanskrit in Telugu and Telugu.	Do.	Do.	Registers gift of lands in several villages to Mahādeva-Dikshitu of the Kaundinyagōtra and of the lineage of Srikanth-ākāśavāsi, the <i>guru</i> of the king, together with certain privileges and honours in the four temples at Jambukēśvaram, Mātrībūtēśvaram, Rāmēśvaram and Chokkanāthapuram.
26	Sri Manda Narasimham Pantulu, Chicacole, Vizagapatam district.	Eastern Chālukya.	Dānārāja, son of Bhīma-rāja.	Śaka 892 (in chronogram)...āshṭami, Thursday.	Sanskrit in Telugu	Do.	<i>Epigraphia Indica</i>	Records the conferment of the governorship of Pōttapi-nādu-300 on two persons Malliyarāja and Gundiyarāja, who belonged to the Mudugonḍa-Chālukya-vamśa along with the insignia appertaining to a feudatory. The fourth plate appears to be a palimpsest. Published in <i>J. A. H. R. S.</i> , Vol. XI, pp. 80 ff.
27	Do.	Eastern Gaṅga	Vajraheṣṭa II, son of Kāmārāja.	Gaṅga year[500], Āshāḍha 5, Sunday.	Sanskrit in Nāgarī	Do.	Do.	Registers a tax-free gift of some specified villages by the king for the increase of merit of himself and his parents to Garuḍama-Nāyaka, son of Pinna-Nāyaka Aitana (Aitana) who was the son of Vāli-Nāyaka of the Ayya-vamśa, in appreciation of the service of the latter, who at the king's command went to the battle-field and killed his enemies. Published in <i>J. A. H. R. S.</i> , Vol. IX, p. 28.

List of stone inscriptions copied during the year 1937-38.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT. TRICHINOPOLY TALUK.						
1	Jambukēśvaram.—Pedestal of a metallic <i>Dvārapālaka</i> image placed in the first prakāra of the Jambukēśvara temple.	..	....	..	Tamil	States that the image is the gift of Deyvaṅgaḷperumāl, son of Iḷaiyanayinār of Karuppur in Irungōlēppandi-vaṇaṇādu, a <i>Kavāṇka</i> (accounts officer) of Viśvanātha-Nāyakaṛ Vṛappanāyakkaraṇṇan.
2	Another image in the same place	..	....	..	Do.	Diṭto.
3	Inner wall of the north verandah containing the <i>utsava</i> images in the same temple.	Pāṇḍya	Māraṇarman <i>alias</i> Tribhuvana-chakravartin Sundara-Pāṇḍya-dēva 'who was pleased to take Śōṇāḍu'.	4th year, 154th day	Do.	Seems to enumerate the ornaments, etc., belonging to god Tiruvānaikkā-Uḍaiyār. The king is mentioned as staying at Madura.
4	Inner wall of the north verandah of the second prakāra of the same temple.	Hoysala	Vira-Rāmanāthadēva	14th year, Mithuna, śu. 11, Wednesday, Viśākhā.	Do.	States that the trustees of the temple of Tiruvānaikkā-Uḍaiyār, sold a bit of land for the money endowed by Nilakartha-Nāyakaṛ of Pālapalli for offerings and worship to the god Pāsupatīśvaram-Uḍaiyār which he had consecrated in the <i>gōsala</i> erected by him in front of the Akhilāṇḍanāyaki shrine in the fourth prakāra of the temple.
5	Same wall	Do.	Vira Sōmēśvaradēva	..	Do.	Registers exemption of taxes granted by the king from his 6th year on the land endowed by <i>Aṇṇai</i> Sōmala-Mahādēvi to the temple of Saṅgamallīśvaram-uḍaiya-Nāyaṇār and to the Saṅgamadēvar-matha at Tiruvānaikkā.
6	Do.	Do.	Sakalabhuvana-chakravartin Sōmēśvaradēva.	6th year, Dhanus, śu. 3, Friday, Uttirāḍam.	Do.	Connected with the above record. Registers purchase of land in Pēṇṇir Śīrudavūr <i>alias</i> Pāṇṇirchēṇi in Kilpāluru in Pāch-chil-kūṛṇam, a subdivision of Rājja*raja*-vaṇaṇādu by Sōmala-Mahādēvi, daughter of the Hoysala king Vira-Vallāḍadēva, from two persons.
7	Base of the same verandah	..	....	Kshaya, Āśvija, śu. 10, Monday.	Telugu	Incomplete. Stones misplaced and missing. States that Munnadi Timmarasa and his son installed the images of Valampuri-Vināyaka, Subrahmaṇya, etc., as the gift of <i>Mahā-pradhāna</i> Vira.... Danāyaka-Uḍaiyār. A Tamil version of the record is engraved in continuation of this inscription.
8	On the wall of the east verandah in the same prakāra.	Chōḷa	Madurai-kōṇḍa Parakēśarivarman	40th year	Tamil	Incomplete. Mentions god Mahādēva-Bhaṭāra at Tiruvānaikkā.
9	Same place	Do.	Parakēśarivarman....	 Uttirāḍam	Do.	Fragment.
10	Stone built into the pavement in the north side of the same prakāra.	Do.	Parakēśarivarman	3rd year	Do.	Fragment. Mentions Malai-nāḍu.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i> Jambukēśvaram — <i>contd.</i>					
11	Stones built in the same pavement	..	....	..	Tamil	Fragments of different inscriptions engraved in characters of the 13th century A. D. One of them mentions Tiruvattīśvaram-Uḍaiyār and Gaṅgādiśvaram-Uḍaiyār consecrated in the 8th year of a king whose name is lost.
12	South wall of the same prakāra	Hoysala	Vīra-Rāmanāthadēva	{6}th year, Karkata- ka, śu. 5, Wednes- day, Uttirām.	Do.	Registers gift of land by purchase by Śankara-Bhaṭṭa of Pullaṭṭi for offerings and worship to god Viśvēśvaradēva situated in the eastern prakāra of the temple of god Saṅga-miśvaram-Uḍaiyār at Vīra-Nārasimha-chaturvēdimaṅgalam, an <i>aṅṅaram</i> situated in Tiruvāṇaikā.
13	Same wall	Chōla	Tribhuvanachakravartin Rājārājadēva	śu. 11, Saturday,	Do.	Stones lost in the middle. Registers sale of land by two persons to the temple of Tiruvāṇaikka-udaiya-Nāyanār.
14	Do.	Do.	Do.	24th year, Mithuna, śu. 11, Saturday, Śōdi.	Do.	Connected with the previous inscription and engraved in continuation of it. Registers a <i>dravyachēlavu-kaiyidu</i> given by the above two persons for the amount received by them for the sale of their lands. Mentions Bōgaya-Daṇḍanāyaka.
15	South wall of the Utsava-maṇḍapa (in side) in the same prakāra.	..	....	..	Grantha and Tamil	In characters of the 18th century A.D. States that Sadāśiva-Vājapēyayāji-Dikshitarayaṇ built the <i>maṇḍapa</i> and provided for offerings to god Chandraśekhara on <i>amāvāsya</i> and <i>sankrānti</i> days.
16	Same wall	...	...	Ānanda	Sanskrit in Grantha	In characters of the 18th century A.D. States that Sadāśiva-Makhiṇ performed the <i>Vājapēya</i> sacrifice.
17	Pillar in the same maṇḍapa	..	...	..	Telugu	In characters of the 18th century A.D. States that this pillar commemorating the three names of Śiva was planted by Sadāśiva-Dikshita.
18	Another pillar in the same place	..	...	..	Tamil	Built in at the bottom. States that Sadāśiva-Dikshitēndra made provision for offering 1 <i>ṭaḷigai</i> on every <i>sankrānti</i> day.
19	Do.	...	...	..	Do.	Gives the name of the <i>maṇḍapa</i> (containing this pillar) as Ayyaṇ-maṇḍapa.
20	Inside the west wall of the <i>maṇḍapa</i> in front of the Natarāja shrine in the same prakāra.	Chōla	Vī[rarājē]ndradēva	7th year	Do.	Registers a pact of political alliance entered into between Viriṇṇaṇ Sēman <i>alias</i> Akalanka-Nāḍaiyaṇ on the one hand and Arayaḍēvaṇ Mūvāyirattoruvaṇ <i>alias</i> Virarājēndra-Brahmadarāya-Muttarayaṇ and Arayaḍēvaṇ Tiruveṇkka-ḍudaiyāṇ <i>alias</i> Vikramaśōla-Brahmadarāya-Muttarayaṇ on the other.

21	Same wall	Pāṇḍya	Māravarman Sundara-Pāṇḍyadeva	7th year (in words), 70th day.	Do.	Begins with the introduction <i>Pāmaruṇiya</i> , etc. Registers a tax-free gift of land in Kachchimaigalam, a hamlet of Māraṇeri <i>alias</i> [D]nāchintamaṇi-chaturvēdimangalam in Eyi-nādu for offerings and worship during the <i>śandi</i> (service) instituted by the king in his name in the temple, and for special festivals, on the day of Avittam, the asterism of the king, in the month of Avani.
22	Beam in the same maṇḍapa	..	....	Vyaya	Do.	In characters of the 15th century A.D. States that the <i>maṇḍapa</i> was constructed by Saṅkhaṇa at the instance of Annappayyan, son of Sirupparaśar.
23	Pillar in another <i>maṇḍapa</i> within the same maṇḍapa.	..	....	..	Do.	Gives the name of the <i>maṇḍapa</i> as the 'Sadaśivasvāmi-maṇḍapa'.
24	West wall of the third prakāra (right of entrance) in the same temple.	Chōla	Tribhuvanachakravartin Rājārājadeva	20th year	Do.	Registers the appointment of 18 persons as watchmen of the temple.
25	Same place	Hoysala	Vira-Rāmanāthadeva	6th year, Dhanus, ba. 1*, Tuesday, Svāti.	Do.	Built in at the right end. Registers gift of land by purchase by Trujñanasambandar of Karuppur to the god Eṭuttaruliya-śrīpādisvaram-udaiya-Nayanar consecrated by him in the north-eastern corner of the first <i>prakāra</i> of the temple.
26	Do.	..	....	6th year, Mārgaḷi 5	Do.	Built in at the bottom. Engraved in continuation of the previous inscription. Relates to the same transaction.
27	Same wall, left of entrance	Chōla	Parakēsarivarman Tribhuvanachakravartin Rājje*Indra-Chōlādeva.	4th year, Mṇa, ba. 6, Wednesday, Anilam.	Do.	Damaged. Beginning of lines built in. Contains a portion of the historical introduction of the king. Registers sale of land to the temple by Arayaṇ Sundālāyān <i>alias</i> Śeraṇān of Vānakoppādi.
28	Same place	Pāṇḍya	Jatāvarman Tribhuvanacha.....	[Lost.]	Do.	Begins with the introduction <i>Samasta-jagadādihāra</i> , etc., of Jatāvarman Sundara-Pāṇḍya I. Registers an exemption of taxes granted from the 21st year and 103rd day of the king's reign on the villages Muṭṭaiṇṇādi, Viratongapuram and Pāgaṇkuḍi which had already been endowed by him, for offerings and worship to the god during the festival called <i>Śeraṇaivenṇān-tirunāl</i> instituted in the temple to be conducted on the day of the king's asterism Mūla in the Chittirai month.
29	Do.	Chōla	Tribhuvanachakravartin Rājendra-Chōlādeva.	3rd year, Makara, ba. 14, [Thursday], Uttirādam.	Do.	Registers sale of land to the temple by Arayaṇ Nityakalyāṇan <i>alias</i> Pāṇḍyarāyaṇ of Turaiyūr.
30	Do.	Pāṇḍya	Māravarman Tribhuvanachakravartin .....ndyadeva, 'who took Sōlanādu and was pleased to perform the anointment of heroes and victors at Muḍikōṇḍasōlapuram'.	11th year, Mēsha, ba. 11, Wednesday,	Do.	Registers gift of land after purchase, for a flower-garden to the god, by a certain Vēpāduḍaiyār and his brother Maduraipperumāl <i>alias</i> Magadarāyar.
31	South wall of the third prakāra of the same temple.	Chōla	Rājakesarivarman <i>alias</i> Tribhuvanachakravartin Rājārājadeva.	28th year, Dhanus, ba. 2, Monday, ...	Do.	Begins with the introduction <i>Śiramaṇi-irunāṇu</i> , etc. Registers sale of land in Sembiyanallūr in Pāchechil-kūram, a subdivision of Rājārāja-vaṇanādu, to the temple, by the person mentioned in No. 29 above.
32	Same wall	..	Do.	16+ 1st year, [Kanni], ba. 11, Sunday, Pūṣam.	Do.	Begins with the same introduction. Registers a similar sale of land in Rājārāja-kūraṇḍi by several persons of Turaiyūr to the temple. Mentions a Jain temple (<i>Amarapālṭi</i>) named Kavirājapperumballi.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT— <i>contd.</i>						
TRICHINOPOLY TALUK.						
Jambukésavaram— <i>contd.</i>						
33	Same wall	..	[Lost]	16+1st year,..... Sunday.	Tamil	Registers sale of land in Kilavūr <i>alias</i> Rājārāja-Kūraṅguḍi, to the temple, by two persons of Turaiyūr.
34	Do.	Chōla	Tribhuvanachakravartin Rājārājadeva	16+1st year, [Kaṇṇi, ba.] II, Sunday, Pūṣam.	Do.	Registers sale of another piece of land in the same village to the temple by Nityakalyaṇa Tillaikkūṭṭaṇ <i>alias</i> Alvar Maṇāṇṭu-Viḷupparaiyaṇ of Turaiyūr.
35	Do.	Do.	Rājakēśarivarman <i>alias</i> Tribhuvana- chakravartin Rājārājadeva.	Do.	Do.	Registers similar sale of land in the same village to the temple by several persons of Turaiyūr.
36	Do.	Do.	Do.	Do.	Do.	Ditto.
37	Do.	Do.	Do.	Do.	Do.	Registers sale of land in the village Vālādi in Kīl-Pilām of Pāchohil-kūraṇ, a subdivision of Rājārāja-vaṇaṇḍu by Śēṇ- daṇ <i>alias</i> Alavaṇḍaṇ of Dharmapuram in Muḷayūr-naḍu, a subdivision of Uyyakkoṇḍar-vaṇaṇḍu 'on the southern bank'.
38	Do.	..	Tribhuvanachakravartin Kōṇē[riṇ- maikoṇḍaṇ].	21st year, 316th day	Do.	Registers that at the instance of Tonḍaimāṇ, some lands in Paḷuvūr <i>alias</i> Rājendraśōḷanallūr and Eṇādimangalam were clubbed together into a village called Kulōttuṅgaśōḷaṇ- Peḷuvūr and given as <i>jaṇmakkaṇi</i> to Nakkaṇ Aravaṇ, the headman of Paḷuvūr. Mentions the royal secretary Mina- vaṇ-Māvēṇḍavēḷaṇ.
39	Do.	Chōla	Tribhuvanachakravartin Kulōttuṅga- Chōḷadeva 'who took Madura, Karu- vār and the crowned head of the Pāṇḍya'.	21st year, 300th day	Do.	Engraved in continuation of the above inscription. Registers the <i>uḷvari</i> relating to the same transaction.
40	Do.	Do.	Tribhuvanachakravartin Kōṇēriṇmai- keṇḍaṇ.	21st year, 316th day	Do.	Registers the assignment of certain other lands as <i>jaṇmakkaṇi</i> to the person mentioned in No. 38 above.
41	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga- Chōḷadeva 'who was pleased to take Madura, Iḷam and the crowned head of the Pāṇḍya'.	21st year	Do.	Registers the <i>uḷvari</i> relating to the transaction mentioned in No. 40 above.
42	Loose stone lying in the same prakāra .	Madura Nāyaka	Vijayarāṅga-Chokkanātha-Nāyaka .	..	Telugu	Records the perpetual devotion of the king (to the god). The name of 'Mūltān Āpā Kāle' is also engraved in Deva- nāgarī script at the proper right end of the stone.
43	Another stone in the same place	..	..	..	Do.	Gives the name Tāchi-Nāchyārakka.
44	Do.	..	..	..	Sanskrit in Nāgarī .	Records the perpetual devotion (to the god) of Gaṅgōri-Nāyak [Khide] and his wife, whose representations are also engraved on the stone.

45	Do.	• • • • •	• •	Do.	• • • • •	Records the perpetual devotion (to the god), of Bāpurār Raghunāth. The figure of a lady in a worshipping posture is engraved on the same stone. A record on another slab in Telugu characters mentions Tirumalamā.
46	Slab in the mandapa in the north-east corner of the same prakāra.	• • • • •	• •	Tamil	• • • • •	Modern. States that this (probably the <i>mandapa</i>) was the gift of the five classes of artisans (<i>aṅga-jātigar</i>). Another slab in the same <i>mandapa</i> contains an incomplete inscription in Telugu, dated in Sarvadhāri, Pushya, śu. 14, Monday, and mentions a certain Gōpālayya of Kurchēdu and his son.
47	East wall of the east gōpura in the third prakāra of the same temple.	• • • • •	• •	Tamil verse	• • • • •	Incomplete. States that the Pāndya king Mēraṇ who was crowned at Āyirattālī, had this (inscription) engraved in the 3rd year of his reign.
48	Two slabs built into the floor of the mandapa near the Jambu-tirtha tank on the eastern side of the fourth prakāra.	• • • • •	Sōbhakṛtē	Telugu	• • • • •	States that the steps and the <i>mandapa</i> were the gift of Vaidya-ppaya, son of Venkaṭēśvaraya, an instructor in the <i>nāṭaka-śālā</i> of Vijayaṅga-Chokkanātha-Nāyaka.
49	Slabs built into the eastern parapet wall of the same tank.	• • • • •	Plava, Vaiyāśī 5	Do.	• • • • •	States that this (parapet wall) was the gift of the same person.
50	West wall of the Śaṅkarālaya in the same prakāra.	• • • • •	• •	Sanskrit in Telugu	• • • • •	In characters of the 17th century A. D. States that Mahā-dēva-Makhin died in (the year) Viśvāvaau.
51	Same wall	• • • • •	• •	Sanskrit in Grantha	• • • • •	Do. Contains some laudatory verses, apparently composed by Sadāśiva-Makhin, on god Śiva.
52	Do.	• • • • •	• •	Do.	• • • • •	In praise of Sadāśiva-Makhindra who expounded the sanctity of the three names of Śiva (<i>Śiva-nāma-trayaṁ</i>).
53	Do.	• • • • •	• •	Do.	• • • • •	Verse in praise of Sadāśiva-Vājapēyayāji, who built the shrine of Harihara and several <i>mandapas</i> and tanks.
54	Do.	• • • • •	• •	Telugu verse	• • • • •	Another verse in praise of Sadāśiva and his literary attainments.
55	Do.	• • • • •	• •	Sanskrit in Grantha	• • • • •	States that he alone is a learned man who interprets <i>pranava</i> in the <i>Advaitic</i> sense.
56	Do.	• • • • •	• •	Do.	• • • • •	A verse in praise of the three names of Śiva.
57	Do.	• • • • •	Jaya	Do.	• • • • •	States that Sadāśiva-Makhin became the <i>dharmakartā</i> (of the temple).
58	Do.	• • • • •	• •	Telugu in Grantha	• • • • •	Records the perpetual devotion of Mahāvratā-Ayya Subramanya, son of Rāmakṛṣṇa-Dikṣita.
59	Do.	• • • • •	• •	Sanskrit in Grantha	• • • • •	States that two pillars were set up by Sadāśiva-Makhin in the temple of Śaṅkarēśa and Mātṛbhūteśvara.
60	Do.	• • • • •	• •	Do.	• • • • •	Verses in praise of God Śaṅkarēśa.
61	Do.	• • • • •	• •	Sanskrit in Telugu	• • • • •	Contains some of the laudatory verses (given in No. 51 above) on god Śiva, apparently composed by Sadāśiva-Makhindra.
62	South wall of the same shrine	• • • • •	• •	Do.	• • • • •	Verses in praise of Sadāśiva-Makhin and of the Śaiva cult which he propagated.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i>					
	TRICHINOPOLY TALUK— <i>contd.</i>					
	Jambukēśvaram— <i>contd.</i>					
63	Same wall . . . . .	..	....	..	Sanskrit in Grantha.	Three verses in praise of Sadāśiva-Makṣin.
64	Do. . . . .	..	....	Saka 1596, Pramādi-cha, Vipśchika, śu. 2, Friday.	Tamil	Registers gift of land by Sadāśiva-Vājapeyayājñar-Ayyan on the occasion of his performing a Vājapeya-yāga in the temple, for a twilight service (<i>pradōsha-kāṭṭalai</i>). The donor was the son of Mahādēva-Dikṣhita and the grandson of Sūkṣanṭha-Akāsavāsi Chandrasekhara-Vājapeyayājñi.
65	Do.	Chōla	Tribhuvanachakravartin Rājārājadēva	Lost	Do.	Built in in the middle. Registers a pact entered into by some chiefs, one of whom was ....Rājendrasōḷaṇ <i>alias</i> Urayiṭṭ-Nāḍālvāṇ.
66	East wall of the same shrine . . . . .	..	....	Vikrama, Vaiśākha	Sanskrit in Telugu	States that Sadāśiva-Makṣin installed a <i>Jagastambha</i> embodying the three great names of Śiva.
67	North wall of the same shrine . . . . .	..	....	..	Do.	Records the setting up of a pillar containing the three names of Śiva, in the presence of Mātrībhiṭṭēśvara, apparently by Sadāśiva-Dikṣhita.
68	Same wall . . . . .	..	....	..	Sanskrit in Grantha	Contains verses in praise of Sadāśiva-Dikṣhita and refers to the completion of the temple, probably the Sankarālaya.
69	Do. . . . .	..	....	..	Sanskrit in Telugu	Refers to the death of the wife of Mahādēva-Makṣindra in the year Kālayukti.
70	Do. . . . .	..	....	..	Tamil verse	States that Sadāśiva-Makṣin, son of Mahādēva-Dikṣhita, built several structures such as Dārukāvana-vīṣam, etc.
71	Do. . . . .	..	....	..	Do.	Damaged and built in. Refers to the composition of several <i>prabandhas</i> on the god at Kāvai (Tiruvāṇaikkāvu).
72	Door-jamb at the northern entrance into the fourth prakāra.	..	....	Plava, Mārgaḷi	Telugu	In modern characters. States that the gate was erected by Akhilāṇḍayya, son of Lingarāju, for the goddess Akhilāṇḍēsvari. On the opposite jamb is found another record in Telugu mentioning the perpetual devotion of this Akhilāṇḍayya.
73	South outer wall of the fourth prakāra, inside (in the Kolakāraṇṭōppu).	Chōla	Tribhuvanachakravartin Chōlādēva (III).	6th year (in words), Kaṇṇi, ba. 3, Monday, Aśvati.	Tamil	Registers a gift of land in Tiruvellārai in Pāchehil-kūram, by purchase, by Singanna-Daṇḍanāyaka for offerings and worship to god Śīdēśvaram-Uḍaiyār consecrated by him.
74	Jamb of the west gōpura at the entrance into the third prakāra.	..	....	....	Sanskrit in Grantha	A verse in praise of Sadāśiva-Makṣin.

75	Inner wall of the west gōpura at the entrance into the fourth prakāra, proper left.	..	....	Saka 1357 (expressed in ohronogram), Rākshasa, Tulā, Krishnārka-tithi; (ba. 7), aditi-dina (Punarvasu), Man-trivāra (Friday).	Do.	Incomplete. States that the gōpura was built by Chaundapendra, son of Adityadēva of the Vāsishtha-gōtra to the god Jambunātha.
76	Same gōpura, proper right	..	....	..	Tamil	States that this is the gift of the person mentioned above.
77	North wall of the Vibhūti-prākāra, right of entrance.	..	....	..	Do.	In characters of the 14th century A. D. States that the wall (tirumāligai) is (the gift of) Tirumiru-Sundara-Pāṇḍya.
78	Niche containing an image in the wall of the fourth prakāra.	..	....	..	Do.	Gives the name of the figure as 'Arigaṇḍa Tambrāṇ-svāmi.'
79	Slab set up in front of the outermost western gōpura.	..	....	Saka 1764, Śubha-kṛit.	Do.	Records the institution of the ardhajāmakaṭṭalai in the shrine of the goddess Akhilāṇḍēsvārī-Amman from a portion of the interest on a trust-fund of a lakh of varākaṇḍa endowed by Pachchayappa-Mudaliyār of Kāñchipuram.
80	Śrīraṅgam—Pillar in the west verandah of the third prakāra in the Raṅganāthesvāmīn temple.	..	....	..	Tamil (verse)	States that a portion of the maṇḍapa with nine pillars was constructed by Chakrarāya.
81	Base of the same verandah	Vijayanagara	Sadāśivārāya-Mahārāya	Saka 1486, Krōdhin, Rishabha, śu. 6, Tuesday, Makhā.	Tamil	Registers the gift of the income from the two villages Vīramanallūr and Kumārāmaṅgalam for providing puṭṭuḷukāppu (civet anointment) to the god every Friday.
82	Inner wall of the 'Āryabhaṭṭāla-vāsa', right of entrance.	..	....	..	Sanskrit in Grantha, and Tamil.	Records the structural improvements made by Chakrarāya to the Annādi-Emberumān and Māruti shrines and to the kitchen in the Raṅganātha temple, and the colonisation of the precincts of the temple of (Kāṭṭu) Alagyaśingar at Śrīraṅgam. The Sanskrit verses were composed by Vyāsaabhāratī.
83	Same wall	..	....	Saka 1360 (expressed by ohronogram), Kālayukti, Mina, paurṇamī, Sunday.	Sanskrit in Grantha.	States that the same person installed the Daśavatāra images (in a temple) on the southern bank of the Kāvēri at Śrīraṅgam.
84	Do.	Vijayanagara	Prāṇḍhadēvarāya	..	Do.	States that Uttamanambirāya, the brother of Chakrarāya, obtained from the king several ornaments, vessels in gold, etc., for the god.
85	Do.	..	....	..	Do.	Verse in praise of Uttamarāya, the brother of Chakrarāya.
86	Do.	..	....	Saka 1327, Pārthiva, Arpaśi 13, lunar eclipse.	Tamil	Registers gift of cows and lands and a silver vessel by Sivand-ejundā-Sāmantanār for providing offerings to the god.
87	Same place, left of entrance	Gajapati	..	Saka 1386, Svabhānu, Paṅguṇi 25.	Do.	Incomplete. Refers to the gift of cows made by Dakṣiṇa-Kapilēsvara Hambira-Kumara-Mahāpātra.
88	Same wall	Vijayanagara	Viruppana-Uḍaiyar, son of Ariyappa-Uḍaiyar.	Saka 1305, Rukhādhirōdgām, Karakataka, śu. 10, Monday, Hastā.	Do.	Registers gift of cows by Sōmanāthadēva, son of Pradhāni Viṭṭappa, who was the son of Apparāśar of the Bhārad-vāja-gōtra, for a perpetual lamp in the temple.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT— <i>contd.</i>						
TRICHINOPOLY TALUK— <i>contd.</i>						
Śrīraṅgam— <i>contd.</i>						
89	Same wall . . . . .	....	....	....	Tamil	States that Chakravarīya presented eight elephants to the god Raṅganātha.
90	Do. . . . .	....	....	....	Sanskrit in Grantha .	Verse in praise of Uttama-Nambi.
91	Do. . . . .	....	....	Saka 1303, Khara, Mīna, ba. 1, Uttirāram.	Tamil	Registers gift of the village Muḷikkudi in Māṣaṅgī-nādu, a sub-division of Śēṭakāḍu-nādu <i>alias</i> Jayasingakulakāla-vaṇaḍu, by Devarāya <i>alias</i> Tirumalarāya-Sāmantanar for offerings to the god during the service named after him.
92	Do. . . . .	....	....	Saka 1329, Sarvajit, Arpaśi 7.	Do.	Registers gift of cows to the temple by Raṅgana-Ūdaiyar, son of Mahāpradhāni Jembaya-Daṇṇāyaka.
93	South wall of the fourth prakāra of the same temple.	Vijayanagara .	Sadāśivādēva-Mahārāya .	Saka 1475, Parthāvi (expired), Pramādi-cha (current), Mithuna, ba. amā-vāsyā, Saturday, [Mrigaśirsha].	Do.	Registers gift of the village Maṭṭēri in Kuluttandalai-śīrmai, by Kṛishnamman, wife of Periya-Timma, son of Rāmarāja Timmarāja of Araviḍu, for offerings to the god and for feeding <i>Śrīveishnavas</i> in the Kandāḍai-Aṇṇaṇ Rāmānuja-kūṭam.
94	Do.	Do.	Do.	Saka 1475, Pramādi-cha, Mithuna, ba. 10, Monday, Rēvati.	Do.	Registers gift by Rāmarāja, son of Rāmarāja Jagarāja of Araviḍu, of the villages Pāṣaru in Valla-nādu, a subdivision of Tirupparutti-śīrmai and Sembiyāṅkalar], for conducting festivals in the temple in the month of Vaiśākā.
95	West wall of the same prakāra	Pāṇḍya	Tribhuvanachakravartin Jaṭavarman Kulasekharaḍēva.	2+1st year (in words), Mēsha, ba. 11, Sunday, Uttirāṭṭādi.	Do.	Registers a sale of land to the <i>bhāṭṭas</i> of Kōḍaṇḍarāma-chaturvēdimangalam by Aḷikkonrai Devarāja-Bhaṭṭa of Nāgalamahādevi-chaturvēdimangalam, an <i>agrahāra</i> in Vīlā-nādu, a sub-division of Pāṇḍikulaṇḍi-vaṇaḍu.
96	Same wall	Do.	Māravarman Tribhuvanachakravartin Kulasekharaḍēva.	4th year (in figure and words), Sīnha, śn. 8, Tuesday, [Anu]ṣham.	Do.	Engraved in continuation of the previous inscription. Registers a similar sale of land to the same <i>bhāṭṭas</i> by two brothers of Kuḍavāyil.
97	Do.	Do.	Do.	2+1st year, Mēsha, ba. 10, Sunday, Rēvati.	Do.	Engraved in continuation of the previous inscription. Registers another sale of land to the <i>bhāṭṭas</i> of the same village by Nārāyaṇa-Bhaṭṭa of Nāgalamahādevi-chaturvēdimangalam.
98	Do.	Do.	Do.	2+1st year, Mēsha, ba. 7, Thursday, Sodayam.	Do.	Registers a similar sale of land to the <i>bhāṭṭas</i> of the same village by a number of persons.
99	Do.	Do.	Do.	4th year (in figure and words), Kumbha, ba. 9, Monday, Uttirāṭṭādi.	Do.	Registers another sale of land by a person of Kuḍavāyil to the same <i>bhāṭṭas</i> .

100	Do.	.	.	.	.	.	.	.	.	4th year (in figures and words), Tulā, śu. 14, Thursday,	Do.	.	.	.	Engraved in continuation of the previous inscription. Registers a similar sale of land to the same persons by a <i>dāsanambi</i> of Tiruvāṅgam.
101	Do.	.	.	.	.	.	.	.	.	4th year (in figure and words), Śinḥa, ba. 13, Monday, Pūṣam.	Do.	.	.	.	Engraved in continuation of the previous inscription. Registers another sale of land to the same <i>bhāṭṭas</i> by the wife of a <i>dāsanambi</i> of Tiruvāṅgam.
102	East wall of the Garuḍa-maṇḍapa in the fifth prakāra of the same temple.	.	.	.	.	.	.	.	.	Śaka 1506, Ānanda, Śrāvāṇa, ba. 5, Tuesday, Āśvini.	Telugu	.	.	.	Registers gift of a village by Chinna-Bomma-Nāyudu for worship and offerings to the image of god Aṣṭabhuja Gōpālākṛiṣṇa consecrated in the shrine built by him between those of Kūrattālvar and Viṭṭhalēśvara.
103	Same wall	.	.	.	.	.	.	.	.	Śaka 1593, Virōdhikṛit, Phalguna, śu. 13, Friday, Mākhā.	Do.	.	.	.	Damaged. Seems to record gift of land to the temple by Chōḍi-Alagāḍri, son of Kapa-Nāyaka and grandson of Chōḍi-Alagāḍri-Nāyaka.
104	Do.	.	.	.	.	.	.	.	.	Śaka 1596, Ānanda, Śrāvāṇa, ba. 5, Tuesday, Āśvini.	Do.	.	.	.	Registers a further gift of land by the chief mentioned in No. 102 above, for offerings and worship to god Ranganātha while halting before the shrine of Gōpālākṛiṣṇa constructed by him.
105	Do.	.	.	.	.	.	.	.	.	Śaka 1596, Ānanda, Pūshya, śu. 15, Friday, Pūshya.	Tamil	.	.	.	Registers gift of a village by Kēśavarāju, son of Ganaparaju and grandson of Venkatappa of the Śrīvatsa-gōtra, for offerings and worship to the god; and another village named Manjapūru for the worship (of the image) of Varadarāja and for the maintenance of a feeding house (<i>lāmānāja-kūṭam</i>).
106	South wall of the same maṇḍapa	.	.	.	.	.	.	.	.	Śaka 1613, Pramōdūta, Bhādrapada, śu. 15, lunar eclipse.	Do.	.	.	.	Records the restoration to Kumāra Venkata Varadāchārya, son of Varadāchārya and grandson of Achehi Śrīraṅganārāyaṇāchārya of the Gārgya-gōtra, by Rāṅgākṛiṣṇa Muttu Virappa-Nāyaka of the Viśvanātha-Nāyaka family, of the <i>śirṭham</i> and other privileges in the temple which had been in the enjoyment of that family from the time of Uḍaiyavar (Rāmanuja) but which had lapsed when some of his ancestors left for the north to engage in disputation with the Śaivas.
107	Do.	.	.	.	.	.	.	.	.	...	Telugu	.	.	.	In characters of the 17th century A. D. Mentions the names of four private individuals with their wives, who probably paid homage to the god.
108	West wall of the same maṇḍapa	.	.	.	.	.	.	.	.	Śaka 1593, Virōdhikṛit, Māgha, ba. 3, Monday, Uttirām.	Do.	.	.	.	Registers gift of land in Kūtapāra village in Kō-nāḍu by Basavappa-Nāyudu, son of Jaṅgama-Nāyaka of the Kaṣyapa-gōtra for offerings and worship to the god on the 8th day of the festival instituted by Chokkanātha, when the god was taken in procession to Vasantavilāsa-maṇḍapa in the Nāchchiyār-tōppu.
109	Same wall	.	.	.	.	.	.	.	.	Śaka 1588, Parābhava, Makara, śu. 5, Wednesday, Pūnarpuṣam.	Tamil	.	.	.	Registers gift of the village Iranyamangalam (Hiranyamangalam) by Viśvanātha-Nāyaka Chokkanātha-Nāyaka, left in charge of Nārāyaṇa, son of Śreṣṭhātūr Kṛiṣṇayāṅgar, for offerings, etc., to the god on the 6th day of the Bhūpati-rāya festival, when the god was taken to the 16-pillared maṇḍapa built by this individual in the garden to the west of the 1000-pillared maṇḍapa.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT— <i>contd.</i> TRICHINOPOLY TALUK— <i>contd.</i>					
	Śrīrangam— <i>contd.</i>					
110	Same wall . . . . .	....	....	Śaka 1591. Saumya, Tulā, śu. 3, Sunday, Anusham.	Tamil	Registers gift of land in Umayāpuram and Pirappāṇḍi by Alagiri, son of Chennama-Nāyaka of the Janakala-gōṭra, for offerings and worship to the god on the 2nd day of the same festival, when the god was taken to the Viṭṭhalarājar-maṇḍapa.
111	Rim of the slab called <i>mālarikaṭṭikkal</i> in the Tayār shrine of the same temple.	....	....	..	Do.	In characters of the 12th century A. D. States that this slab for flowers (<i>pūppalāṇai</i>) was the gift of Śōjakulatuṅga-Mūvēndavējar.
112	Another slab in the same place . . . . .	....	....	..	Do.	In characters of the 15th century A. D. States that this slab was the gift of Gaṭṭi Kadira-Nāyaka.
113	Two slabs built into the pavement of the Navarātri-maṇḍapa in front of the same shrine.	....	....	..	Do.	In characters of 13th and 14th centuries A. D. Fragments. Mention is made of god [E]ṭṭutakai-alagiya-Nāyṇār in one, and Gōppanāṇḍal in another.
114	Pillar in the western porch of the 1000-pillared maṇḍapa in the same temple.	....	....	..	Do.	In characters of the 13th century A. D. Mentions the name <i>Maṇḍalikayamarājan</i> Kampaya-Daṇḍanāyakkān, who probably built this additional structure. The same name is found on nine other similar pillars in the same place.
115	Door-jamb of the 'Śōkkappāṇaiśāl' gōpura in the south side of the fifth prakāra.	....	....	Paridhāpi, Āvani 26, Friday, dvitīyā, Uttaram.	Do.	States that the door (at this entrance) was the gift of Kōṇēri-dēva-Mahārāja.
116	Same jamb . . . . .	....	....	Paridhāpi, Mārgaṣi 1	Do.	Registers gift of land in Bhikshāṇḍarkōyil for offering of <i>masarāṇ(a)ṇam</i> (curd-rice) to the god, as the gift of Kōṇēri-dēva-Mahārāja.
117	West wall of the fifth prakāra in the same temple.	....	....	..	Grantha and Tamil	In characters of the 13th century A. D. Highly damaged. Seems to register a gift of land for a flower-garden.
118	Step in a tank in the Vasanta-maṇḍapa in the west side of the fifth prakāra of the same temple.	..	....	..	Telugu	In characters of the 17th century A.D. Mentions Appalammagaru, wife of Rāmarājayya.
119	Inner jamb of the Nāmmuṇa-gōpura, right of entrance.	Vijayanagara	Dēvarāja-Mahārāja	..	Kannada in Grantha	Damaged. Registers a royal order issued to Chaudappa, granting two villages to Uttamanambi, the <i>Śhāṇika</i> of the Rāṅganātha temple, for worship in it.
120	Same wall	Do.	Krishnarāja	Śaka 1448, Vṛayā, Phālguna.	Sanskrit in Grantha	Damaged at the end. States that the king plated with gold the two doors of the first <i>maṇḍapa</i> and that Išvara, the brother of Ananta of the Bhāradvāja-gōṭra, presented a circular <i>pīṭha</i> to the god.

121	Do.	Do.	Do.	Dēvarāya-Mahārāya.	Do.	Kannāḍa in Grantha	Registers a royal gift of land in four villages, left in charge of Uttama-Nambi and his brother Chakrārāya for a service instituted in the temple in the name of the king. These agents were remunerated by gifts of money and paddy.
122	Slab set up in the Vēḍavāsa-Bhattat-tirumālīgai in the North Chittirai street.	Do.	Do.	....	Do.	Tamil	Damaged. In characters of the 13th century A. D. Refers to a <i>māṭha</i> which was built probably under orders of Perumāl Sundarā-Pāṇḍyadēva. On the top of the slab are carved some emblems in relief, such as a pair of fish with two <i>aṅkūṭas</i> , a <i>chakra</i> , parasol and <i>chauris</i> .
123	Pillar in the Achyutarāya-mandapa on the road leading to Tiruvāṇakkā.	Do.	Vijayanagara.	....	Do.	Do.	States that as the four-pillared <i>mandapa</i> was found insufficient to accommodate the deity on the 7th day festival, Saṅkarasa, son of <i>Asasaram</i> Mallarasayya built the sixteen-pillared <i>mandapa</i> and provided for offerings to the god as the gift of Achyutadēva-Mahārāya. Implements of the artisan classes are also found engraved on one of the faces of the pillar.
124	Slab set up in the Vellittirumurram-mandapa on the way to Ellaikkarai-mandapa near the Coleroon bridge.	Do.	Do.	....	Do.	Do.	In characters of the 14th century A. D. States that the <i>agara</i> and lands belonging to god Muḷudumvallavan-Tambrān in the temple called Vellittirumurram <i>alias</i> Rathakāra-Vinnagar were to be under the protection of the <i>Kannāḷas</i> of the 18 divisions. A collection of the implements of the artisan classes is sculptured on the top of the slab.
125	Back of the same slab.	Do.	Do.	....	Do.	Do.	States that the temple mentioned above was to be under the protection of the <i>Rathakāras</i> of the 18 divisions.
126	Pillar in the Ellaikkarai-mandapa.	Do.	Do.	....	Do.	Do.	In characters of the 18th century A. D. Records the perpetual devotion (<i>śāśvētai</i>) of Tōṭa Venkatādri-Nāyaka, his sister Akkammāl, Ontala-Daṇṇāyaka, Kōṇṇi-Anna and Chokka-linga-Nāyaka.
127	Another pillar in the same mandapa.	Do.	Do.	....	Do.	Do.	Do. Records the devotion of Idākala Chinna-Tirukkāmi-Nāyaka and of the members of his family. On another face of the pillar is given the name Achyutappa-Nāyaka.
128	Third pillar in the same place.	Do.	Do.	....	Do.	Do.	Do. Records the devotion of Muttalagiri-Nāyaka, Idākala Venkatayyaṇ and Ellamma.
129	Fourth pillar in the same place.	Do.	Do.	....	Do.	Do.	Do. Records a similar devotion of Ūḷiyam Raṅgappa-Nāyaka and of two ladies.
130	Trichinopoly.—In the cavern on the top of the Fort Rock.	Do.	Do.	....	Do.	Sanskrit in Grantha	In characters of the 11th century A. D. Contains an announcement by a certain person with the <i>birada</i> 'Vāḍipralaya-bhairava' about his arrival here after defeating all disputants and visiting the Kamāta-maṇḍala. Near this inscription are found carved in low relief, a pair of sandals, and in depression, an <i>asana</i> .
131	In the same cavern.	Do.	Do.	....	Do.	Grantha	Incomplete. In characters of the 11th century A. D. Reads 'Sri-Rājendra'.
132	Do.	Do.	Do.	....	Do.	Pallava-Grantha	In characters of the 5th century A. D. Reads 'Namōstu'.
133	Do.	Do.	Do.	....	Do.	Arehaic	In characters of the 7th century A. D. Reads 'Tra[yu]lai'.
134	Do.	Do.	Do.	....	Do.	Pallava-Grantha	In characters of the 7th century A. D. Reads 'Kamṭṭu'.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language. and alphabet.	Remarks.
TRICHINOPOLY DISTRICT—<i>contd.</i>						
TRICHINOPOLY TALUK—<i>concl.</i>						
Trichinopoly—<i>contd.</i>						
135	On a rock leading to the same cavern	..	....	..	Archaic .	In characters of the 7th century A. D. Reads 'Tainchahara[ka]'.
136	Do. . . . .	..	....	..	Tamil (archaic)	Do. Reads 'Śenatanḍan'. The same label is engraved again close by.
137	Do. . . . .	..	....	..	Do.	Do. Reads 'Kamttuḥu' and below it, 'Amitanam[ta]'.
138	Do. . . . .	..	....	..	Do.	Do. Reads 'Kamttuḥu' and below it 'Gaṭadōsa'.
139	Do. . . . .	..	....	..	Brāhmī .	In characters of the 2nd century B. C. Reads [Kupagaghari]'. In characters of the 7th century A. D. Reads 'Kamttuḥu' and below it 'Kaiyvilakku'.
140	Do. . . . .	..	....	..	Tamil (archaic)	In characters of the 8th century A. D. Reads 'Tirum-malaleri.....'
141	Rock in the south verandah of the Uchechipillaiyār temple.	..	....	..	Tamil .	In characters of the 14th century A. D. Fragment. Mentions Rajakkal-Tambiraṇ and seems to refer to a (political) compact.
142	Slab built into the ceiling of the same temple.	..	....	..	Do.	Registers a gift of gold by a private individual for a perpetual lamp in the temple of Tiruchendurai-uḍaiya-Mahādeva at Virudarājabhayānikara-chaturvēdimangalam in Uṇaiyūr-kūṇam, a subdivision of Rājagam[bhīra-va]ḷḷanāḍu.
143	Tiruchendurai.—South wall of the mandapa in front of the central shrine in the Chandraśekhara temple.	Chōla .	Kulōttunga-Chōla (I)	46th year .	Do.	States that a certain Vairavapperumā of Muttūr in Vallanāḍu, a subdivision of Pāṇḍi-maṇḍalam, consecrated the processional image named Nallāmpillaipeṇṇa-Nācheyār of the goddess in the temple at Tiruchendurai.
144	Second gōpura (behind the Bhairava image) in the same temple.	..	....	..	Do.	Built in at the end. Registers remission of certain specified taxes on the lands belonging to the temple, by Kōnerideva-Mahārāja.
145	Inner wall of the same gōpura . . . . .	..	....	Paridhāpi, Mārgaḷi 18.	Do.	Registers remission of taxes on 20 <i>vēli</i> of land newly constituted into a village called Rājagambhīra[nallur], in Iṣana-maṇḍalam <i>alias</i> Virudarājabhayānikara-chaturvēdimangalam in Uṇaiyūr-kūṇam.
146	Same wall	Chōla .	Tribhuvanachakravartin Rājārājadeva	14th year .	Do.	States that this was the gift of Ālvargalṇāyaṇ Rājārāja-Viḷupparaiyaṇ of Śṣṇāṇkuḍi.
147	Left door jamb in the same gōpura . . . . .	..	....	..	Do.	Fragment. Registers the provision made for the sacred bath and offerings of the god at Tiruchendurai.
148	Inner wall of the outermost gōpura of the same temple.	Vijayanagara .	Śrīraṅgadeva-Mahārāja .	Saka 1581, Vikāri, Māsī 1[6], Sunday, dvādaśī, Punarpuṣam.	Do.	

149	Anbil (Kil Anbil).—North wall of the central shrine in the Sundara-Perumāḷ temple.	..	....	Saka 1400, Vikāri, Karkataka, śu. 5, Friday, Hasta.	Do.	Registers gift of land by Sāluva Saṅgamadēva-Mahārāja for offerings to the god Vādaiya-Perumāḷ of Anbil, a <i>brahmadēya</i> in Kilamuri of Malai-nādu, a subdivision of Rājārāja-vaḷanādu on the northern bank.
150	Same wall . . . . .	..	....	..	Tamil verse	In characters of the 11th century A. D. Ends of lines lost. Appears to record a gift of land for worship to the god on Pūṣam and Tirukārttigai days.
151	Pillar in the mahā-maṇḍapa of the same temple.	..	....	..	Tamil	Registers gift of gold and ceiling slabs by Rāmānujadāsar, son of Uraṅgavillidāsar of Māraṇēri-Marudūr, for the maṇḍapa.
152	East wall of the same maṇḍapa . . . . .	..	....	..	Do.	In characters of the 15th century A. D. Gives the name 'Saṅgamarāyaṇ-tirumaṇḍapam'.
153	Gōpura (left side) of the same temple	Hoysala .	Sārvabhaumachakravartin [Rāma]....	, Rōhiṇi	Do.	Incomplete and stones lost in the middle. Seems to register gift of land to the temple.
154	Same gōpura (right side)	Pāṇḍya .	Jatāvarman Tribhuvanachakravartin...	, Wednesday Pūṣam,....	Do.	Fragment. Mentions Naḍuvil-kūṇ in Miḷalai-kūṇam and Perumāḷ Vira-Pāṇḍya.
155	Two slabs built into the east wall of the second prakāra in the Prēmapurīśvara temple.	Chōla .	Tribhuvanachakravartin.... Chōladēva 'who took Madura....	22nd year, Tulā, śu..	Do.	Fragment. Seems to register a provision made for offerings to the god Tiruvāṇḍurai-ṭṭaiyār and his consort at Anbil. Close to this is found another fragmentary record of the same king dated in the 21st year, Mithuṇa, śu. 11.
156	Turaiyūr (near Tiruvāṣi).—South wall of the central shrine in the Kadam-bēśvara temple.	Do. .	Rājārāja Rājakesarivarman destroyed the ships at Salai'.	11th year	Do.	Registers gift of land by purchase by Nārāyaṇan Āḍittan, a Brahman of Tudaiyūr, for worship and offerings during the Uttarāyana and Dakṣiṇāyana <i>sakramanas</i> to the god Mūlsthānattu-Paramēśvara at Tudaiyūr a <i>brahmadēya</i> in Mala-nādu.
157	South and west walls of the same shrine.	Do. .	Parakēsarivarman <i>alias</i> Rājendra-Chōladēva.	8th year (in words)	Do.	Begins with the introduction <i>Tirumanniṭalāra</i> , etc. Registers gift of tax-free land by one Nārāyaṇa Nakkapirāṇ of Sōñhalūr in Rājāraya-chaturvēdimangalam, a <i>brahmadēya</i> in Uraiyūr-kūṇam, a subdivision of Kēralāntaka-vaḷanādu to a Brahman for reciting the <i>Srī-Rudra</i> during the morning service in the temple at Tudaiyūr and for teaching the <i>Vēdas</i> to students therein.
158	North wall of the same shrine	Do. .	Rājakesarivarman	5th year	Do.	Records gift of money by a certain Vāḷaṇ Ganavadi of Vattalai Kūḍal for a twilight lamp in the temple in expiation of the sin of having killed Acheṇā Sūri, the headman of Kilnallūr. This money was utilised for reclaiming land belonging to the temple sand-silted in the 18th year of <i>Periya-Uḍaiyār</i> . On the same wall is found a portion of the historical introduction of Rājārāja II beginning with the words <i>Pā-maruvaiya</i> .
159	Same wall	Do. .	Parakēsarivarman Rājendra-Chōladēva	Do	Do	Begins with the introduction <i>Tiru manni vaḷara</i> , etc. Registers gift of land by Mōṣi Arayan Pirānderuman of Kaḍambanūr in Pattaṇak-kūṇam, a subdivision of Kshatri- [ya]śikhāmani-vaḷanādu for offerings and worship and for feeding 100 Brahmans in the temple of Tirukāḍambanturai- -ṭṭaiyā-Mahādēva on certain specified days.

B. --List of stone inscriptions copied during the year 1937-38--*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT-- <i>contd.</i>					
	LALGUDI TALUK-- <i>contd.</i>					
	Turaiyūr-- <i>contd.</i>					
160	Same wall	Chōla	Virarājendradēva	7th year (in words), Kanni, ba. 7, Thurs- day, Mṛigaśīrṣha.	Tamil	Highly damaged. Seems to register gift of land by purchase to the temple.
	MADURA DISTRICT.					
	MADURA TALUK.					
161	Madura.--Slab excavated near the Ēlukaḍaltūtham in the Rāyagōpuram Street.	Vijayanagara . . . . .	....	Śaka 1438, Dhātu, Avani, 10, śu. 12, Saturday, Uttirā- ḍam.	Grantha and Tamil .	States that the <i>Sapta-sāgara-tīrtha</i> was dug in front of the temple of Śokkanātha by Śaluva Narasā-Nayaka Narasayān, as the gift of Krishṇadēva-Mahārāja.
	CHINGLEPUT DISTRICT.					
	SAIDAPET TALUK.					
162	Tiruvoriyūr.--Slab built into the pavement of the <i>antarāṭa</i> in the Valmikanātha temple.	Pallava	Nandippōttariyar, 'who defeated (his enemies) at Tejjāru'.	18th year, 298th day	Tamil	Damaged. Registers an agreement given by the assembly of Nandiyambakkam in Nāyaru-nādu, to burn two lamps before the god Mahādēva-Bhaṭṭar at Tiruvoriyūr for the gold received by them from the king. In continuation of this is another damaged record of the same king dated in the same year, probably recording a similar endowment.
163	Slab built into the pavement of the south side of the first prakāra in the same temple.	Chōla	Rājakesarivarman	6th year	Do.	Highly damaged. Seems to record the provision made for feeding a Brahman well-versed in the <i>Vēdas</i> at the time of the midday offerings of the god, by certain persons (names lost).
164	Another slab in the same pavement	Do.	Rājakesarivarman <i>alias</i> [Rājārājadēva]	24th "	Do.	Begins with the introduction <i>Tirumagal pōla</i> , etc. Incomplete and ends of lines lost. Seems to make provision for garlands to the god by Uḍaiyāṇ Pirāntakaṇ...., (an officer) of the king.
165	Third slab in the same place	Pallava	Vijaya-Aparājitavarman	5th year (in words) .	Do.	Damaged. Registers a gift of gold by a certain Kuṭṭiyāli-Brahmadhirāṇ for burning a lamp in the temple.
166	Pedestal of the image known as 'Śaṅkara' in the west side of the maṇḍapa round the central shrine in the same temple.	..	....	....	Do.	In characters of the 18th century A. D. Reads 'Śrī Kāñchi-bīja (pīṭha ?) Mahādēvēndira-Sarasuvati śrī'.
167	West wall of the outermost prakāra of the same temple.	Chōla	Tribhuvanachakravartin Virachōladēva 'who having taken Madura, Ilam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors'.	31st year	Do.	States that the compound wall (<i>tirumadi</i>) of the temple at Tiruvoriyūr in Vikramaśōla-valanādu, a subdivision of Pular-kōttam in Jayangondasōla-mandalam, was constructed by Atkondanāyakaṇ <i>alias</i> Chēdirāyadēvar of Ādimangalam. The work was supervised by Anḍar Rudradēva.

TIRUVALLUR TALUK.

168	Tippaṇṇār —Lamp pillar near the western entrance into the Śiva temple.	Pallava	Dantivarman	9th year (in words)	Tamil	Highly damaged. Mentions the <i>śabha</i> of Niṇṇavūr.
169	East wall of the maṇḍapa in front of the central shrine in the Bhaktavatsala-Perumāḷ temple.	..	....	Śaka 1155]4, Aṅgī-rasa, Vaiśākha, śu.	Telugu	Incomplete. Registers gift of land by China-Obalarāja, son of Obalarāja and grandson of Obularāja of the Kāśyapa-gōtra, for worship and offerings to the god Bhaktavatsala-Perumāḷ at Tiruṇiṇṇavūr. Another damaged inscription near this record, dated in the cyclic year Pramōdūta (Śaka 1552), refers to another endowment by the same person.
170	Pillar in the same maṇḍapa	Chōḷa . . . . .	....	..	Tamil	Incomplete. Begins with the introduction <i>Tiruvāḷar</i> , etc., of king Virarājendra.
171	Broken slab built into the floor in front of the dhvajastambha in the same temple.	Do.	Tribhuvanachakravartin Rājārājadeva	6th year (in words)	Do.	Incomplete. Mentions a raid on the village Niṇṇavūr <i>alias</i> Virudarājabhayaṅkara-chaturvēdimangalam in Ambar-nāḍu, a subdivision of Pular-kōṭṭam in the 5th year of the king, and the protection rendered to it by a certain Ella....
172	Slab built into the floor in front of the Kalyāṇa-maṇḍapa in the same temple.	Pallava	Nripatungavikramavarman	21st year (in words)	Do.	Highly damaged and incomplete. Records the formation of a colony called Vaḍḍagavaiyacheṇi in the name of Vāhūr-Tiruvāḍi at Niṇṇavūr in Pular-kōṭṭam and the rates of taxes leviable thereon.
173	Another slab built in the same place	Do.	Do.	Do.	Do.	Highly damaged. Seems to be connected with the previous inscription. The record is signed by the son of Manu-kulottamaṇ of Vāhūr, the <i>Madhyastha</i> (of the village).
174	Two pillars in front of the Ālvār shrine in the same temple.	..	....	Śaka 1630, Vikāri, Paṅguṇi 15.	Do.	Registers a <i>samaya-patrikā</i> relating to rights of <i>tirtha-prasāda</i> , etc. in the temple, according to which the usurpation of these rights by Addanki Singarāchārya was set aside, the claims of Tondaraḍippoḍi Rāmānuja-Jiya to the same being recognised.
175	Third pillar in the same place . . . . .	..	....	..	Do.	In characters of the 18th century A. D. Gives a list of all the lands intended for the several services in the temple.
176	Two door-jambs of the Tāyār shrine in the same temple.	Chōḷa	Parakēsarivarman Rājendra-deva	[Lost]	Do.	Highly damaged. Registers a gift of land for conducting the <i>Śrīrādi</i> service in the temple and for feeding students studying the <i>Vēdas</i> .
177	Slab set up on the bund of the Varuṇa-pushkaraṇi tank near the Rāma temple.	Gōḷkonda	Kutub Sāḷya*ḷbu Suratānu Ardul Pādusāyabagāru (Abdul Hasan Qutb Shah ṭ)	Śaka 1597, Rākshasa, Aḍi 5.	Do.	Records the order given by the Sultan to Penmasāni Kumāra Timma-Nāyaka to levy an assessment on the lands irrigated by the tank at Tiruṇiṇṇavūr and utilise it for its repairs.
178	Madam .—Pillar in the Pīḷaiyār-maṇḍapa outside the temple of Kuḷandai-Āṇḍār.	..	....	..	Do.	In characters of the 16th century A. D. States that this pillar was the gift of Sāḷuva Naṭṭukkaṭṭuvār-Pīḷaiyār of Madam.
179	Another pillar in the same place . . . . .	..	....	..	Do.	Do. States that this pillar was the gift of Sāḷuva Naṭṭukkaṭṭuvār-Mudali, evidently the same as the above donor.

NORTH ARCOT DISTRICT.

WANDIWASH TALUK.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHITTOOR DISTRICT.						
CHANDRAGIRI TALUK.						
180	Tānapalle.—Rock at the foot of the hill near the village.	..	....	..	Tamil	In characters of the 16th century A. D. Damaged at the end. Seems to register a gift (probably of land) to Kavi Kālatti-Iśvara by Tirumalai-Nāyaka, on behalf of his father Periya Tirumalai-Nāya[ka].
181	Kuṇṭrai ākkam.—Pillar in the mahā-maṇḍapa in the dilapidated Śiva temple.	..	....	..	Do.	In characters of the 15th century A. D. Engraved over the standing figure of a person in a worshipping posture. Gives his name as Ochechappa-Reddi Mallayan.
182	South wall of the central shrine in the same temple.	..	....	15th year	Do.	Beginning of lines lost. Very much damaged. Seems to register gift of gold by a person for offerings to the god [Tiruvagattisuram-uḍaiya-Nāyanār at Kuṇṭrapakkam in Kuḍavūr-nāḍu.
183	East wall of the maṇḍapa in front of the same shrine.	..	....	Śaka 1524, Plava, Tai 2.	Do.	Damaged. Registers gift of land made for the merit of his parents and himself, by Tiruppanipillai-Ayyan who was in charge of Kuṇṭrapakkam, for the sacred bath and worship of god Agattisvaram-Uḍaiyār on Mondays in the month of Kārttigai.
184	East wall of a small shrine in the same temple.	..	....	..	Do.	In characters of the 17th century A. D. Records the <i>śaḍśeṣā</i> of Koḷunda-Bhattar, son of Vayira-Bhattar.
185	Rock near a natural spring on the hill near the village.	Chōla	Tribhuvanachakravartin Rājarajadēva (III).	18th year	Do.	Records gift of the village Kuṇṭrapakkam, made free of taxes, to god Tiruvēṇḍaṁ-Uḍaiyāṇ (at Tiruppathi) by Senni Tirukkālattidēvaṇ <i>alias</i> Yādavarāyaṇ.
186	Stone lying in a channel called 'Ka-śaṅkālvāy', in the same village.	Pāṇḍya	Sundara-Pāṇḍyadēva	11 + 1st year, Ādi	Do.	Very much damaged. Seems to register a gift of land to Agattisvaram-Uḍaiya-Nāyanār by Yādavarāyaṇ Vira-Nāra-singadēvaṇ.
187	Avilāla.—South wall of the central shrine in the Kapilēśvara temple.	..	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpā[ladēva].	18th year	Do.	Stones lost in the middle. Refers to the <i>Śivalinga-chālana</i> in the temple of Kavilēśvaram-uḍaiya-Nāyanār and the convening of the assembly in the Tirukkannappadēvar-tiruk-kāvaṇam, probably at Kālahasti.
188	Slab lying in front of the same temple	Pallava	Vijaya-Nandivikramavarman	21st year (in words)	Grantha and Tamil	Records gift of the taxes <i>kaḷḷāṇakāṇam</i> and <i>viḍaṇālī</i> leviable from the village, by Vikramāditya-Mahābali-Vānarāya, at the request of the queen Atippirasādi <i>alias</i> Vijiyakkanaṇ, for the maintenance of the tank at Avilāli.
189	Another slab (broken) lying in the same place.	Chōla	Vikrama-Chōladēva	[5]th year	Tamil	Fragmentary. Mentions Avilāli as a <i>dēvadāna</i> of the god at Tiruvēṇḍaṁ in Kuḍavūr-nāḍu a subdivision of Tiruvēṇḍa-kōttam. Another fragment close by contains a portion of the historical introduction of Kulōttunga-Chōla I beginning with the words <i>Puḍaṁmādu-viḷaṅga</i> , etc.
190	Third slab in the same place	..	....	Śaka 1585, Śōbha-krit, Kārttika, ba. 10.	Telugu	Registers gift of land for repairs to the tank at Avilāla by Rāmaireddi and others, during the <i>pārapatiya</i> (regime) of Sūryanārāyaṇappa.

191	Animala.—Broken slab set up near the well behind the Karnam's house.	Vaidumba	Gaṇḍa-Tripētra-Mahārāja	..	Telugu	Much worn out. The characters belong to about the 9th century A. D. Seems to register some gifts of land and to mention Rēnāṇḍu Sabbaya-[Rattagū]... and Jaḍa-Chō[la]. Refers to Mahānandi and Siddhavatambu.
192	Top of a broken slab lying in the same place.	Western Chālukya[?]	....	..	Telugu (archaic)	Much damaged. In characters of the 9th century A. D. Mentions Satyaśraya with the <i>virūḍas Srīramaṇḍu</i> and <i>Bhuvinaṇḍu</i> .
193	Same slab	..	....	Saka 1277 (wrong), Plavaṅga-Kārttika, śu. 5, [Friday].	Telugu	Damaged. Registers sale of lands made to Prolājīya.
194	Broken slab lying near the stream to the east of the village.	..	....	..	Do.	In late characters. Only the last portion of the inscription is preserved. Seems to register a gift of <i>mānya</i> land to a certain Chinakarumala Koṇḍa.
195	Slab set up near the image of Gaṇeśa to the west of the village.	Vijayanagara	Sadaśivarāja	Saka 14[79], [Piṅga- la, Kārttika, śu. 11.	Do.	Registers the remission of taxes on the barbers of [A]lmela by Mahāmaṇḍalēśvara Rāmarāja Tirumalarājyaḍeva-Ma[hārāja].
196	Boulder in field Survey No. 1409 on the way to Saṅgamēśvaram.	Vaidumba	Irigaya-Mahārāja	[Saka 898] Kārttika, śu. ēkādaśī, Friday.	Do.	Registers a tax-free grant of land in Animela made to Sūrya-Kramadhāllu by the king, as <i>ēkādaśīya-bhukta-dakṣiṇā</i> for the merit of his (deceased) father Bejjaijita-Mahārāja.
197	Slab set up in front of the Saṅgam- ēśvaraśvāmin temple.	Vijayanagara	Sadaśivadēva-Mahārāja	Saka 1465, Śobha- krit, Bhādrapada, śu. 2, Monday.	Sanskrit and Telugu in Telugu.	Records that two copper-plate grants registering the gift of the villages Animala and Nandimaṅgalam in one and Vēmpalle and Polela in the other were obtained by Mahāmaṇḍalēśvara Guruvaya-Dēvachōḍa-Mahārāja, from the king through Srīraṅgarāja Rāmarāja; and the four villages mentioned therein were now gifted away by him to the temple at Animala on the occasion of Śivarātri, for the daily worship of god Saṅgamēśvara at the confluence of the rivers Aghanaśini and Pāvani. The donor is said to be the son of Maṅgarāja and grandson of Bommarāja and to have belonged to the Kaśyapa-gōtra, Āpastamba-sūtra, Yajus-sākhā and Sūrya-vamśa. A number of other persons are also mentioned as being present at the time of the gift.
198	Broken slab set up in the same place	Do.	Vira-Vaṅkaṭapatiṛāja 'ruling at Penu- koṇḍa.'	Saka 1514, Nandana, Adhika-Āshā d h a. śu. 15, lunar eclipse.	Telugu	Registers certain gifts of lands made by Mahāmaṇḍalēśvara Gaṅgāḍhararāja-Dēvachōḍa-Mahārāja, son of Guruvārāja-Basavarāja of the Kaśyapa-gōtra, Āpastamba-sūtra, Yajus-sākhā and Sūrya-vamśa, for the worship of the god at Saṅgamēśvaram.
199	Back of the same slab	..	....	..	Do.	Records gift of certain <i>dravanda</i> lands made for the maintenance of the <i>vīṇā</i> and <i>kinnara</i> music service in the temple. The name of the donor is not mentioned.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> KAMALAPURAM TALUK— <i>contd.</i> <i>Animala—contd.</i>					
200	Second broken slab set up in the same place.	Vijayanagara .	Achyutarāya-Mahārāya .	Śaka 1453, Khara, Vaiśākha, ba. 8, Tuesday.	Telugu .	Registers the grant of certain toll-incomes (<i>magama</i>) on articles of merchandise such as cotton, yarn, cloth, etc., made by the Vira-Balañja merchant-guild of Ayyāvole for the lamp offerings of god Saṅgamēśvara at Animela. A worn out fragment on the back of the slab mentions Kaiāsa.
201	Slab lying on the south side of the same temple.	..	....	Śaka 1453, Khara, Vaiśākha, ba. [3]0, Monday.	Do. .	Much damaged. Registers the grant of toll-incomes on certain articles of merchandise by the same merchant-guild to the gods Saṅgamēśvara and Virabhadra at Animela. The merchants are referred to as the devotees of gods Gaṇēśvara and Gaurīśvara and of the Bhikṣhāvṛtti persuasion.
202	Slab in the same place . . . .	..	....	Śaka 1453, Khara, Vaiśākha, ba. 10 (wrong for 30), Monday.	Do. .	Registers gift of toll incomes (<i>magama</i>) on several articles of merchandise passing through the trade routes such as the Gaṇḍi-kanuma, Chinta-kanuma, etc., by the same merchant-guild, for lamps and offerings to gods Saṅgamēśvara and Virabhadra at Animela. In the eulogy of the guild Jama-giri is mentioned as the residence of Bhikṣhāvṛtti-Ayya.
203	Slab lying about a furlong to the south-west of the same temple.	..	....	..	Do. .	Registers gift of lands in the village of Pālem belonging to god Saṅgamēśvara to a certain [Timma]appa and stipulates that he and his descendants should play the <i>vīṇā</i> and the <i>kinara</i> instruments in the temple of Saṅgamēśvara.
204	Chūḍipirāla.—West wall of the kitchen in the Āgastyaśvarasvāmin temple.	Vijayanagara .	Krishnarāyaḍēva-Mahārāya .	Śaka 1446, Vyaya, Bhādrapada, śu. 2, Friday.	Do. .	Registers grants of land in Ponduva-bidū to the west of Gollapalle, made for the merit of the king by a certain Chandraśekharaṇya, for worship and perpetual lamps in the temple.
205	Same wall . . . .	..	....	Śaka 147[2], Śādhārana, Śrāvaṇa, śu. 11.	Do. .	Registers grant of the <i>Vīramuṣṭhi</i> income realised in the temple and the village, by Sidha Bīkṣhāvṛtaya (Siddha Bhikṣhāvṛtti-Ayya) Nandēla Virayya for lamp offerings to god Āgastīśvara. The donor bears the titles <i>Kēlāṇḍara-Talaṇḍa gauda</i> , <i>Bijana rāya-mānamardana</i> , etc.
206	North wall of the same kitchen	Vijayanagara .	Achyutadēva-Mahārāya .	Śaka 1464, Śubhā-kṛit, Āśādhā, śu. 11.	Do. .	Registers the grant of the taxes on looms, etc., and the several kinds of <i>siddhāyas</i> accruing in the villages of Chadupurēla and [Chal]pili in the Ghaṇḍikōṭa-sīma by three toll officers for a lamp in the temple.

207	Same wall	..	Śaka 1404, Śubha- krit, Kārttika, śu. 11.	Do.	Registers a grant of 50 māḍas made by Pōḷi-Rel(ḍ*ḍi and Basvi-Rel(ḍ*ḍi, sons of Kamnāṭi Tallapa-Rel(ḍ*ḍi Chinnapa-Rel(ḍ*ḍi for a perpetual lamp in the temple of Agastyēśvara, for the merit of their younger brother Amkaya. The gift amount was entrusted into the hands of the <i>śikhānikas</i> with certain stipulations.
208	Same wall, inside	..	..	Do.	Damaged and fragmentary. Registers gifts of lands made to several Brahmans belonging to various <i>gōtras</i> , <i>sūtras</i> and <i>śākhās</i> .
209	West prakāra wall of the same temple (inside).	..	Śaka 1475, Pramādi- cha, Āsvīja, śu. 6.	Do.	Records the agreement arrived at by certain goldsmiths of Kamalāpuram and Chadipirāla, by which they distributed amongst themselves their rights and incomes (<i>kānāchis</i> and <i>ājārikas</i>) of eleven specified villages. The agreement is attested to by several witnesses. (See No. 237 below.)
210	Same wall	..	Śaka 1471[1], Sādhā- raṇa, Chaitra, śu.[5].	Do.	Fragment. Stops with the mention of the date.
211	East wall of the Pārvatī shrine in the same temple.	Vijayanagara .	Śaka 1515, Khara, Chaitra, śu. 15, Monday.	Do.	Registers the gift of some income derived from a few specified villages by 4 private individuals for the annual festival of god Agastyēśvara.
212	Slab set up in the same temple	..	..	Do. (verse) .	Damaged. Registers the gift of 50 <i>marutius</i> of land by Ammena-Peggaḍa who (probably) renovated the temple which was originally erected by Agasti but had in course of time fallen into ruins. The characters belong to about the 11th century A. D. Mentions Chadaparēvulla. The inscription on the other side which appears to be also in verse, praises the value of <i>Dharma</i> and eulogises the charity of Ammena-Peggaḍa.
213	Slab set up in front of the Kāla-Bhaira- vasvāmin shrine in the same temple.	..	..	Telugu	Fragment. Registers a gift of 10 <i>marutius</i> of dry land and one <i>puṭṭi</i> of paddy-field free from all taxes. It was placed under the protection of the (community of) Thousand of (the village) Cheppali. The characters belong to about the 10th century A. D.
214	Slab set up near the dipastambha out- side the temple of Agastyēśvara.	Vijayanagara .	Śaka 1490, [Vi]bhava, Mārgaśīra, śu. 15.	Do.	Damaged. Seems to register gift of tolls levied on cattle and horses, and taxes on marriages, festivals, etc., made by Sāluva Gōvindarāja, son of Rāchirāju of the Kaupḍinya-gōtra and the Yajur-śākhā for the worship of god Agastyēśvara at Chadupurēla.
215	Slab set up on the road-side facing the shrine of Ankalamma.	Do.	Śaka 1480, Pītṭala, Āsvīja, [śu.] 3.	Do.	Registers gift of land made by China-Avubhalarāja, son of China-Avubhalarāja and grandson of Mahāmandalēśvara Nandyēla Peda-Avubhalarāja of the Ātrēya-gōtra, Yajur-śākhā and Apastamba-sūtra, for the worship of god Chinakēśava at Śrībhāṣyapurā.
216	South wall of the Vēṇugōpālasvāmin temple in the same village.	..	Śaka 1501, Vriṣha, Āshāḍha, śu. 11.	Do.	Registers the gift of the village Chadupurēla as <i>mānya</i> to Peda [Chitta]yya, made by Peddayya Chandramayya who is called 'Bommālā-rayitu' and 'Bommālā-Amṛitakavi' for enacting screen dramas (<i>tera-nāṭakam</i>).

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> KAMALAPURAM TALUK— <i>contd.</i> <i>Chidipirāla</i> — <i>contd.</i>					
217	Slab set up in front of the same temple .	..	..	Saka 1442, Vikrama, Jyēsthā, śu. 7, Wednesday.	Telugu . . .	Registers gift of land made for the maintenance of a <i>setra</i> (feeding house) during the <i>parvāṣa</i> of god Tiruvēngalanātha at Tirumala, by Channayya, son of Gurujepalli Narasappayya, for the merit of Timmarusayya and Gōvindayya.
218	Another slab set up in the same place .	Vijayanagara . .	Śrīraṅgarāyadēva-Mahārāya 'ruling at Penugonda.'	Saka 1501, Bahudhanya, Aśādhā, śu. 12.	Do. . .	Registers gift of land made by Kaṭṭamāma Singārājayya, Dēvaśōḍa-Mahārāja, son of Śrīraṅgarāja of the Solar race, for feeding Brahmana at Chadupurēla in Ghaṇḍikōṭa-sīma, on the occasion of renovating the silted up channels, for the benefit of the gods Gopālākṛishṇa and Agastīśvara of the village. Lays down also the rates of grain-rent to be collected from the lands irrigated by these channels.
219	Pillar in the Mañchālamma temple about a mile to the west of the village.	..	..	Saka 1738, Dhātu, Vaiśākha, śu. 5.	Do. . .	Records the construction of the <i>mukha-mandapa</i> of the temples of the goddesses Pālētamma and Mañchālamma of Chadpurāla by four private individuals (names specified) of the village.
220	Front wall of the same temple .	..	..	Saka 1737, [Yu]va, Vaiśākha, śu. 5.	Do. . .	States that the <i>garbhagṛiha</i> of the temples of Pālētamma and Mañchālamma were constructed by Gollapalle Gangi-Redḍi and Liṅgā-Redḍi.
221	Same wall	..	..	Do. . .	Do. . .	Damaged. Seems to refer to some gifts made to the <i>pūjaris</i> of the same deities by some Redḍis.
222	Base of a broken image of Āñjanēya lying on the roadside about 3 furlongs to the east of the village.	..	..	Kṛōdhin, Bhādrapada, ba. 5, Wednesday.	Do. . .	States that this is the image of Hanumantadēva set up by Gāmula Nāreṇa. The characters belong to the 17th century A.D.
223	Chinnachappalle.—Slab set up in the centre of the village.	Vijayanagara . .	Achhutadēva-Mahārāya . .	Saka 1453, Khara, [Vaiśākha J. śu. 12.	Do. . .	Much damaged. Seems to register some <i>pratiṣṭhā</i> and gift of lands made to the god Channakēśvara of Chappalle by a certain [Ra]hgaparāja, son of Kondrāja and Vōbujamma, for the merit of his parents. Mentions Salakārāja and [Kā]malapuram-sīma.
224	Dondapāḍu (hamlet of Valasapalle).—Slab lying near the Gōpālasvāmin temple.	..	..	Kilaka, Vaiśākha, śu. 11.	Do. . .	States that the five sons of Timmi-Redḍi and Bhūma-sāni of Dondapāḍu dug a well and a tank for supply of water to the village and made an endowment of land as <i>dasavandam</i> , for the merit of their parents.
225	Another slab lying in the same place .	..	..	Pramōḍūta, Śrāvāṇa, śu. 7, Friday.	Do. . .	Registers gift of <i>dasavanda</i> land in Dondapāḍu made by Vōbujayadēva-Mahārāja, son of Mahāmaṇḍalēśvara Mahārāja, to Singamareḍḍi Timmaya and Kañchēlena Timmaya, for having built the tank (in the village). Dondapāḍu is stated to be situated in Gaṇḍikōṭa-sīma and to have been given to the donor by Sāhva, Gōvindavaram.

226	Ellāreddipalle.—Slab set up in Survey No. 476, near the canal about 3 furlongs to the south-west of the village.		Bhujabala Vīṣṇārāyaṇa dēva-Mahārāja.	[aka] words and figures), Prabhava, Bhāḍrapada].	Kannada	Much damaged. Seems to register a gift of land made to Gōkararāśi-Gurudēva, a teacher of the Pāsupata (school) and a disciple of Kamalāsāṅkaradēva. The king is stated to be ruling over Muliki-300, Hoṁṇabati-90 and Pemḍekallu-800 from the capital at Vallūru-pattana.
227	Erragudiṇṇipāḍu.—Slab built into the platform of the garuḍa-stambha outside the Chennakēśavaśvāmin temple.	Vijayanagara .	Sadaśiva[dēva-Mahārāja] .	Śaka 1469, Pāvaṅga, Bhāḍrapada, śu. 12.	Telugu .	Fragmentary and damaged.
228	Slab set up in front of the same temple .	Do.	Sadaśivadēva-Mahārāja .	Śaka 1465, Śōbha-kṛit, Māgha, śu. 12.	Do. .	Damaged. Registers a gift of land made to the god Kēśava-mūrti of Yerragudiṇṇipāḍu.
229	North wall of the prakāra (inside) of the same temple.	..	..	..	Do. .	Fragment; refers to the construction of the temple of Vināyaka. In characters of the 15th century A. D.
230	Same wall	Vijayanagara .	Sadaśivadēva-Mahārāja .	Śaka 1473, Virōdhi-kṛit, Nija-Bhāḍrapada, śu. 12.	Do. .	Registers gift of lands made by Timmarāja, son of Timmayadēva-Mahārāja and grandson of Kōṇēti (?) Kempa-Timmayadēva-Mahārāja in Erragudiṇṇipāḍu and Kōkatam for feeding twelve <i>Śrīvaiṣṇavas</i> daily in the shrine of Nammālvār. The gift was made in the presence of god Lōkapāvana-Narasimhadēva on the bank of the (river) Pinākini.
231	East wall of the prakāra of the same temple.	..	..	Viḷambi, Māgha, ba. 10.	Do. .	Records the obeisance of Mumadi-Reddi, son of Yanugu (Yēnugu) Machi-Reddi to the god Chennakēśava-mūrti of Erragudiṇṇipāḍu.
232	Slab set up outside the north prakāra of the same temple.	..	Erikal Mutturāja .	..	Do. (archaic)	Registers a grant of 24 <i>mapṭas</i> of land to a Brahman as <i>panṇasa</i> in the presence of Dujayarāja-Maturāja, Navapriya-Muturāja and Vallava-Dukarāja. The characters belong to about the 7th century A.D.
233	Gangavaram.—Slab set up behind the front of the Pātāla-Someśvaraśvāmin shrine.	Kākatīya	Gaṇapatiḍēva .	Śaka 1179, Piṅgala, Ashāḍha, śu. 15, Thursday.	Telugu .	Slightly damaged. Registers the gift of the village Gangapuram in Muliki-nāṇḍu made by Gaṅgaya-Sāhni (and ?) his wife Kamalādēvi for the worship of the god Pushpēśvara-Mahādēva at Pushpagiri into the hands of Isāna-Gurudēva. Refers to the <i>Mahājanas</i> of the place who obtained <i>virṭtis</i> .
234	Gangireddipalle (hamlet of Animala).—Boulder in a field about 1½ miles to the south of the village.	..	..	Śaka 1509, Sarvajit, Pushya, ba. 30.	Do. .	Much damaged. Seems to register gifts of lands made by Maṭṭli Kumāra Anantarājayya-Dēvachōḍa-Mahārāja and others (?) for the worship, etc., of the god at Animala (?).
235	Kamalapuram.—Nandi-pillar set up in front of the Pātāla-Someśvaraśvāmin temple.	Rāṣṭrakūṭa	Nityavarsha Indra .	Śaka 848 (in words), Parthiva, Uttarāyana-saṅkrānti.	Kannada	Damaged and worn out. Registers that while Pallava-Dhīra was ruling over Mulki-500, a Mahāsāmanta (name lost) with birudas 'Vikrānta-Rāma' and 'Vikrānta-Bhīma,' constructed (or repaired ?) the door-way, the <i>maṇḍapa</i> and the shrines for the eight <i>Parivāradēvatās</i> of the Muḷkemaṭṭiśvara (Muḷkappaṭṭiśvara) temple.
236	Pillar in the mukha-maṇḍapa of the same temple.	..	..	Śaka 1539, Piṅgala, Śrāvaṇa, ba. 5.	Telugu .	Registers gift of lands made by Aliya Avubharāja, son of Mahāmaṇḍalēśvara Jillella Raṅgapatirājayyadēva-Mahārāja, at the request of Gōṅga-Reddi, son of Nāgi-Reddi of Kāmūlapuram, to the goddess Pārvatīdēvi of the village.
237	North wall of the same temple .	Vijayanagara	Sadaśivadēva-Mahārāja .	Śaka 1475, Pramādīcha, Āśvīja, śu. [6].	Do. .	Seems to be connected with No. 209 above, of which this is almost a copy.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> KAMALAPURAM TALUK— <i>contd.</i> Kamalapuram— <i>contd.</i>					
238	North wall of the Varadarājasvāmin temple.	Vijayanagara .	Sadāśivadēva-Mahārāja	Saka 1471, Sādhārāṇa, Chaitra, śu. 5.	Telugu	Damaged. Records an agreement made by certain artisans similar to that in No. 209 above.
239	East wall of the Āñjanēya shrine in the same temple.	Do.	Do.	Saka 1473, Virōdhikṛit, Adhika-Bhādrapada, ba. 8. Tuesday.	Do.	Registers gifts of lands made by Dalavāyi Timmarāja, the <i>Kāṇṇakartā</i> of Mahāmaṇḍalēśvara Rāmārāja Pāpa-Timmayadēva-Mahārāja, for services in the temple of Kañchī-Varadarājaperumāl at Kāmalapuram in Pōrumāñña-sima. Kāmalapuram is stated to have been given as <i>nāyanakara</i> to Timmarāja by Timmayadēva-Mahārāja.
240	Slab lying on the cart track between Kamalapuram and Pedda-Chappalle.	..	Do.	..	Do.	Specifies the boundary between the villages Pedda-Chappalle <i>alias</i> Krishnarāyapuram and China-Chappalle and Kāmalapuram. Bears a carving of Vāmana-figure.
241	Kōḍūru.—Pillar set up at the entrance into the compound of the Chennakēśavasvāmin temple.	..	....	Saka 878 (in words), Uttarāyana-saṅkrānti.	Do. (archaic)	Registers a gift of land made to Gattiyaya-Bōyi, son of Kāṭiya-Raḷḍi, by Bijja who was governing Gōḍūru.
242	Slab set up in the compound of the same temple.	Vijayanagara .	Dēvarāja-Mahārāja	Saunya, Chaitra, śu. 10, Wednesday.	Telugu	Registers gifts of garden lands in Kōḷḍūru situated in Mulikānaṇḍu, made by Mahāmaṇḍalēśvara Avubhaḷadēva-Mahārāja to the god Chennakēśava-Perumāl of the village.
243	Pillar in the same temple	Do.	Sadāśivadēvarāja-Mahārāja	Saka 1478, Nāḷa, Pushya, ba. 12.	Do.	Records gift of land made by Chāṭṇaya, son of Timmaya, to the god Chennakēśavamūrti of Andirāju-Kōḍūru which was situated in Ghaṇḍikōṭa-sima, an <i>amara-nāyanakara</i> granted to Mahāmaṇḍalēśvara Nandēla Timmayadēva-Mahārāja by the king.
244	Slab set up near the tombs to the south of the village.	Do.	Do.	Saka 1470, Kṛṣṇa, Śrāvāṇa, ba. 11.	Do.	Registers gift of the market-duties (<i>pēṇṭasukam</i>) of Andirāju-Kōḍūru, made by Mahāmaṇḍalēśvara Pasupala Timmayadēva-Mahārāja for daily worship and annual festivals in the temple of god Chennakēśavamūrti of the village, for the merit of Raṅgarāja. The village of Andirāju-Kōḍūru is stated to be situated in Ghaṇḍikōṭa-sima which was given as an <i>amara-nāyanakara</i> to Mahāmaṇḍalēśvar Nandēla Timmayadēva-Mahārāja (see No. 243 above).
245	Same slab (reverse)	Do.	Do.	Saka 1471, Saunya, Māgha, śu. 12.	Do.	Records gift of lands made by Mahāmaṇḍalēśvara Pasupala Timmayadēva-Mahārāja to Basuvaya, son of Maṁkināyana Keśvināyudu, for the construction probably of a tank-bund (<i>ani</i>) to the north of the village Kōḍūru.
246	Step of the Kōṇēru (well) on the south side of the village.	..	..	..	Mahrāthi (?) in Nāgarī.	Indistinct. Seems to mention Venkaṭāḍri and some <i>pradhāna</i> .

247	Kottapalle (hamlet of Venkatapuram).—Broken stone lying behind the shrine of Rāma.	..	....	Telugu	Records gift of lands made to Timmā-Reddī for having constructed a channel.
248	Pillar lying in Survey No. 250, about two furlongs to the west of the village.	Vijayanagara	Krishnarāya-Mahārāya	Do.	Registers gift of land in the village of [Poda]uriti made by Nāgapa-Nāyudu, son of Kandanaṇḍi [H]onnapa-Nāyudu, to the Brahman Basavā-Vōjalu for the merit of the king. The village is stated to be attached to Gudalūru which was given as <i>nāyanḱara</i> to Nāgapa-Nāyudu.
249	Lingāla .—Rough stone lying near the Chennakēśvara temple.	Do.	Sadāsivadēva-Mahārāya	Do.	Records the remission of taxes on the barbers of the village of Lingāla made by Nandiyāla Timmarāja with the sanction of the king and of Rāmarāju.
250	Mirāpuram .—Beam in the mukha-maṇḍapa of the Rāmalingasvāmīn temple.	..	....	Do.	Damaged. Registers gift of land made by Rājā Śrī Lālā Nathamalu and others of Sammatūru to Yarama-Reddī, son of Dugi-Reddī Timmā-Reddī of Mirāpuram, for building the temple and performing the <i>pratiśṭhā</i> (consecration) of god Śiva and for planting a grove.
251	Another beam in the same place	..	....	Do.	Records gift of land made by the <i>Reddī</i> and <i>Karavam</i> of Mirāpuram to the god Rāmalingasvāmīn of the village for the daily, fortnightly and monthly festivals of the god and for a perpetual lamp, etc., in the temple.
252	Fragment of a slab lying in a field about a furlong to the north of the village.	..	....	Do.	Registers the lease of lands in the villages Mirāpuram, Sam-butūru, etc., given by Havildar Hussain Sāheb.
253	Mōyilacheruvu .—Slab set up in front of the dhvajastambha in Survey No. 264.	Vijayanagara	Sadāsivadēva-Mahārāya	Do.	Indistinct. Seems to record the grant of certain taxes, the nature of which is not clear, made by Bukkarāju and another (name lost), son of Komaragiri-Reddī, to the god Chennakēśava of Mōyilacheruvu, on the day of <i>Rahasaplami</i> , for services in the temple.
254	Pāchikalapādu .—Slab set up in front of the Chakradharēśvara temple.	Do.	Achhutadēvarāya-Mahārāya	Do.	Registers the grant of the village Pāsunlapādu made by Penugonda Virappanagāru to the god Tiruveṅkaṇātha (of the village ?) for the merit of the king. The gift-village is stated to be situated in Ghaṇḍikōṭa-stma.
255	Pandilapalle .—Slab set up in front of the Venkatēśvarasvāmīn temple.	..	....	Do.	Registers gifts of lands made by Gōbūri Timmayadēva-Mahārāja to the temple of Prasanna-Venkatārāya and to several individuals for services rendered to the temple.
256	Another slab set up in the same place	Vijayanagara	Krishnadēva-Mahārāya	Do.	Registers grant of land made by Komaragiri-Nāyanī Raṅgappa-Nāyudu of Pandilapalli to pipers and to Vōbūja-dāsari for services in the temple of Kōśalva*prāya, for the merit of the king and Rāyasam Ayyaparusaṃyā. Pandilapalli is said to have been given by the latter as an <i>amara</i> village to the donor and situated in Ghaṇḍikōṭa-stma which had been granted by the king as <i>nāyanḱara</i> to Rāyasam Ayyaparusaṃyā.
257	A third slab in the same place	Do.	Sadāsivadēva-Mahārāya	Do.	Damaged. Records gifts of lands made by Mahāmandalēśvara Kōṇayadēva-Mahārāja, son of Gōbūri Timmarājayadēva-Mahārāja to several Brahmins (specified) and to the temples of Perumālu, Vināyaka, Chennarāya, Mailārudēva, Amkhala-dēvi, etc., at Pandilapalli, and to the artisans who constructed certain temples. Also registers the grant of the taxes <i>pēṇṣasunkam</i> and <i>grāmakaṇḍam</i> , for conducting <i>dīpārādhanā</i> . Nandēla Timmarāja is stated to have granted the village to the donor as <i>amaram</i> .

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> KAMALAPURAM TALUK— <i>contd.</i> Pandilapalle — <i>contd.</i>					
258	Slab set up near the well on the roadside to the south of the village.	..	....	Śaka 1750, Sarva-dhārin, Vaiśākha, śu. 15.	Telugu . . .	States that the stone well was constructed by Konḍa-Redḍi, son of Vōbiji-Redḍi and grandson of China Mallā-Redḍi at Pandilapalle in Kamalapuram tālukū.
259	Pāyasampalle.—Stone pillar in front of the Chennakēśava temple.	..	....	Śaka 1721, Kāla-yukta, Nija-Śrāvāṇa, śu. 15.	Do. . . .	States that the <i>dipastambha</i> was set up by Peda Gurvi-Redḍi, son of Vira-Redḍi and grandson of Nala Gurvi-Redḍi of Pāyasampalle.
260	A slab set up in the village . . .	..	....	..	Sanskrit and Telugu in Telugu.	Contains an incantation addressed to Chantākarna for protection against hoof-diseases in cattle. No <i>yantra</i> accompanies it. (See No. 302 below.)
261	Peddananapāḍu.—A boulder in a field about a furlong to the east of the ruined temples.	..	....	..	Do. . . .	Much damaged and worn out. In characters of about the 13th century A.D. Seems to record a gift of land.
262	Slab set up in front of the Madanagōpāla-svāmīn temple.	..	....	Śaka 1635, Vijaya, Vaiśākha, śu. 15.	Do. . . .	States that Timmā-Redḍi of Peddanapāḍu got made the silver and gold images of Madanagōpāla-Kṛṣṇasvāmī, set up the <i>dhanagastambha</i> and the <i>dipastambha</i> in the temple and performed the <i>garuḍākava</i> for the deity.
263	Slab set up in front of the Śiva temple .	..	....	Śaka 1357, Ananda, Māgha, ba. 14, Friday.	Do. . . .	States that a certain Nāgarāju, son of Cheringuntta Mallamarāju of the Śaṇaka-gōtra and the Yajus-śākhā, had the image of Virabhadra at Peddanapāḍu consecrated.
264	Broken pillar lying near the same temple	Vijayanagara .	..	Śaka 147[0], Kṛṣṇa, Māgha, śu. 7.	Do. . . .	Registers the grant of the lands as <i>śarvamaṇya</i> to the <i>karanaṃs</i> of Peddanapāḍu in Ghāṇḍikōṭa-sīma by Mahāmaṇḍalēśvara China Timmayadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Araviti Bukkarāja of the Atrēya-gōtra and the Śoma-vaṇśa. Ghāṇḍikōṭa-sīma is stated to have been given as <i>nāyanḥara</i> to the donor by the king. The donor calls himself a devotee of Sri-Kṛṣṇa.
265	Slab set up on the north side of the same temple (outside the compound).	Do. . . .	Do.	Śaka 1484, Dundubhi, Phālguna, śu. [5].	Do. . . .	Damaged and worn out. Mentions Mahāmaṇḍalēśvara Raghunātharājayadēva-Mahārāja, Annappa-Nāyanḡaru and Hōragrāma Peddanapāḍu in Avuku-sīma.
266	Slab set up in front of the Āṣṇāyēva temple.	..	....	Manmatha, Phālguna, śu. 5.	Kannāḍa . . .	The characters belong to the 15th century A.D. States that Naraharidēva, the <i>sthānapati</i> of Rāmachandrarāja, consecrated the image of Hanumān at Peddanapāḍu.
267	Peddachappalle.—Pillar in the maṇḍapa of the Agastyaśvārasvāmīn temple.	..	....	Śaka 1584, Śubhakarit, Mārgaśīra, ba. 13.	Telugu . . .	Registers the <i>cowle</i> given by <i>Harāldaru</i> Hamfru-Sairindu-Husēnu-Sāhēbu to the <i>Kāmpus</i> and <i>Karavans</i> of the village Chappalli, which states that their lands, that were formerly measured by a pole (<i>ghaḍa</i>) of a non-standard length resulting in the reduction of their original extent and the consequent desertion of the village by its tenants, were re-measured by

268	Another pillar in the same place . . .	..	....	Ananda, Bhādrapada, śu. 5.	Do. . . .	a pole measuring 24 cubits (<i>mātras</i>) and the villagers brought back to settle therein.
269	Podādurī.—Slab lying in a field about 2 furlongs to the west of the village.	..	....	Śaka [11]78, Nala, Jyēṣṭha, śu. 3, Sunday.	Do. . . .	States that Mahānandaya, son of Vellamāri Timmarāju, paid obeisance to god Hara. The characters are of the same period as No. 267 above.
270	Rājupālem.—Rock to the south of the Śiva temple near the river.	..	....	....	Do. . . .	Damaged and worn out. Seems to register the renewal of a former gift of land, made to the temple of Mūlasthanadēva at Poḍatolṭa by Gaṅgayya-Sāhani.
271	Sambatūru.—Broken slab lying in front of the Chennakēśava temple.	Vijayanagara . .	Venkatapatidēva-Mahārāja 'ruling at Penugondapattana.	Śaka 1527, Viśvāvasu, Śrāvaṇa, śu. 15, Friday.	Do. . . .	In modern characters. Specifies the distance of the Kundūru channel as 47 <i>bāras</i> from the rock.
272	Another slab set up in the same place . .	Do. . . .	Sadāsivadēva-Mahārāja . .	Śaka 1473, Virōdhikrit, Jyēṣṭha, ba. 30.	Do. . . .	Records the conditions under which certain lands belonging to god Chennarāja were given to the <i>kāmpas</i> for cultivation, by Duggarāju Nārappa, the <i>mudrakartā</i> of Raghunātharāja, under the orders of Mahāmaṇḍalēśvara Jilḷēlla China Raṅga-patirajadēva-Mahārāja. Registers the settlement of the dispute regarding certain shares of gift-lands granted in the previous year Sōbhakrit and the redistribution of the <i>virittis</i> of the <i>śarvamaṇya-agrahāra</i> village Śribhāshyapura between the Chennarāja temple and the <i>Ayyaḷḷu</i> by Mahāmaṇḍalēśvara Nārāyaḍēva-Mahārāja, son of Nandyaḷa Narasingayyadēva-Mahārāja, at the request of the parties. The <i>agrahāra</i> Śribhāshyapuram comprised the villages Sambatūru and Gaḍamayapalle situated in Tāḷapodaṭūru in Mulikīnāṭi-sima, a subdivision of the Ghaṇḍikōṭa-sima belonging to the Udayagiri-chāvaḍi, which had been granted to Nārāyaḍēva-Mahārāja as <i>nāyāṅkara</i> by the king.
273	Two slabs set up in the same place . .	..	....	Śaka 1575 (wrong), Pīvaṅga, Āśvija, śus 10, Tuesday, Śrāvaṇa, Abhijit.	Do. . . .	States that the god commanded Ningappa and Gaṅganna of Chuppalli that, having hitherto been propitiated under the name Chennakēśava, He (the god) wished to be worshipped thereafter under the name Lakṣmi-Nārāyaṇasvāmin, and that accordingly they came to Sambatūru from Ghaṇḍikōṭa, assembled the <i>āchārya-purūṣas</i> and Brahmins and re-named the god as Lakṣmi-Nārāyaṇasvāmin. Adds that the money collected from the devotees and the pilgrims should go, half to the administrators of the village and the other half to the temple, with which the 'Rāmānujakūṭa' and other charities should be maintained.
274	Cornice stone of the bali pīṭha in the same temple.	..	....	..	Do. . . .	Damaged and worn out. Seems to refer to the construction of the <i>bali-pīṭha</i> by a private individual (name lost).
275	Pillar in the mukha-mandapa of the same temple.	..	....	Rudhirōdgāri, Āśādhā, ba. 7, Tuesday.	Do. . . .	Records the obeisance to Lakṣmi-Nārāyaṇasvāmi of some private individuals of Dhuppalli. The characters belong to the 17th century A. D.
276	South wall of the same temple . .	Vijayanagara . .	Sadāsivadēva-Mahārāja . .	Śaka 1479, Pīṅgala, Āśvija, śu. 2, Friday.	Do. . . .	Registers gift of lands in Chadiperēla, after purchase for 50 <i>varāhas</i> , made by Mahāmaṇḍalēśvara China Ahōbalēśvara-dēva-Mahārāja, son of Nandēla Ahōbalēśvaradēva-Mahārāja, for services in the temple of Kēśava-Perumāḷ of Sambatūru <i>alias</i> Śribhāshyapuram. Chadipirēla is stated to belong to Mulikīnāṭi-sima in Ghaṇḍikōṭa-sima of the Udayagiri-chāvaḍi, which had been granted to the donor as <i>nāyāṅkara</i> by the king. Also records gift of 1/4th share of the <i>prasāda</i> due to him (donor) from the temple to a certain Bhōjanapalle Kṛishṇāchāryulu.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>contd.</i> KAMALAPURAM TALUK— <i>contd.</i> Sambatūru— <i>contd.</i>					
277	Broken slab lying outside the same temple.	Vijayanagara .	Sadāśivadēva-Mahārāja .	..	Telugu . . .	Registers gift of lands in Chadipirēla made by Mahāmaṇḍalēśvara China Obulayyadēva-Mahārāja, son of Nandēla Obulayyadēva-Mahārāja, for conducting certain festivals to the god Kēśava-Perumāḷ of Sambatūru <i>alias</i> Śrībhāṣyapuram. Also records a gift of the <i>prasāda</i> due to him from the temple to Bhōjanapalle Krishnayyāgaru (see No. 276 above). Chadipirēla is stated to belong to Mulikīnāti-sīma in Chāṇḍikōṭa-sīma of the Udayagiri-chāvaḍi which had been granted to the donor as <i>nāyāṅkara</i> by the king.
278	Fragment of a stone lying outside the prakāra on the west side of the same temple.	Matli . .	Mahāmaṇḍalēśvara Kumāra Anantarājayya-Dēvachōḍa-Mahārāja.	Rudhirōḍgārīn, Kārttika, śu. 10.	Do. . . .	Fragment. Stops with the mention of the chief's agent (name lost).
279	Pillar in the Kalyāṇa-maṇḍapa in the south-west corner of the same temple.	..	....	Śaka 1476, Ānanda, Śrāvaṇa, śu. 10.	Do. . . .	States that the Kalyāṇa-maṇḍapa was built by Bhōjanapalle Śrīnivāsayyāgaru for the purpose of conducting the festivals of god Kēśava-Perumāḷ at Sambatūru <i>alias</i> Śrībhāṣyapuram.
280	East wall of a shrine on the north side of the same temple.	Matli . .	Mahāmaṇḍalēśvara Kumāra Anantarājayya-Dēvachōḍa-Mahārāja.	Rudhirōḍgārīn, Kārttika, śu. 10.	Do. . . .	Registers the conditions under which the waste lands of Sambatūru were given to the <i>Kāmpus</i> of the place for cultivation by Raghunāthayyāgaru of Animēla, the agent of the chief.
281	Pillar in the maṇḍapa of the Śiva temple	..	....	Śaka 1319, Īśvara, Śrāvaṇa, ba. 6, Tuesday.	Do. . . .	Registers the sale of half the share of his <i>virṭi</i> s (land) of the temple of Mālesthānādēva to Kōkatam Chāundajjyalu, by Mallajjya, son of Brāmnaka, daughter of Sōmajjya, for 40 <i>ṭankas</i> . Two other <i>jyṅgas</i> attest the transaction.
282	Tippalūru.—Slab set up in the Kalam (threshing floor) at the entrance into the village.	Vijayanagara .	Kṛṣṇadēśvarāja-Mahārāja	Śaka 1430 (wrong for 1450), Śarvajit, Śrāvaṇa, ba. 30, Monday.	Do. . . .	Registers a grant of the <i>Donmaripannu</i> tax of Tippalūru for services in the temples of Śiva and Perumāḷ at the village, made by Dommarī-Misaraṅgaḍa Komaragiri-Redḍi and Kūtari Sūlraiparāju. Tippalūru is stated to be an <i>agrakāra</i> village given by the king to the eight (court-)poets (<i>Aṣṭa-diggaja-kaviśvara</i>).
283	Slab lying to the south of the ruined temple of Virabhadra.	Chōḷa . .	Erikal Mutarāju Puṇyakumāra 'ruling over Rēnāṇḍu from Chēpālī'.	Koṇḍa-Kārttiya, dark fortnight, vidya, Monday, Pūnar-puṣyam, Brīhaspati-Hōrā.	Do. (archaic) .	Registers a grant of <i>panāśa</i> at Tipalūru made by the king to Parādāya (Bhāradvāja) Kijēvuru Kattisārman of Tarkka-pulālu. The characters belong to about the 7th century A.D. The king bears titles 'Maruntrapiduku', 'Madamudita', etc.
284	Stone in Survey No. 217 by the roadside, about a mile to the west of the village.	Western Chāḷukya .	Vikramāditya-Satyāśraya .	1st year . .	Telugu . . .	Registers a grant of <i>panāśa</i> at Maralūru to god Veṅḍipārā-īśvara made by Vāmbulu entitled <i>Anārāpūḷi</i> 'a tiger of (his) brother', while Parmukha-Rāma was ruling over Bānarāja's territory bounded by the Pennā river. The witnesses to the transaction were Tigavellipāru, Paḷugupāru, Vāraṇḍapāru and Dōyapāru.

285	Uppalūru.—Slab set up in front of the Rāmalingēśvara temple.	..	....	Saka 1534, Paridhāvi, Chaitra, śu. 2.	Telugu	Damaged and effaced. Seems to register grant of land as <i>daśavānda</i> for the construction and maintenance of a tank.
286	Fragment of a slab lying near the Āṇjanēya temple.	Vijayanagara	Venkatapatidēva	Saka 1592, Nāḷa (wrong), Bhādrapada, śu. 15.	Do.	Stops with the mention of the king's name.
287	Slab set up in front of the Virabhadra-svāmin temple in Survey No. 543, to the west of the village.	..	....	Saka 1772, Saumya, Āshādha, ba. 10.	Do.	States that Pullā-Battuḍu, son of Charlaṇḍa Viranna, and his wife Pullamma, constructed the <i>garbhagūḍi</i> and Virappa, son of China-Viranna engraved the inscription.
288	Another stone of the same place	..	....	Saka 1753, Khara, Śrāvāṇa, śu. 5, Saturday (Mandavāra).	Do.	Mentions Velpucharla Virā-Battu, his son Virā-Battu, and the latter's son Pullā-Battu and his wife Pullamma.
289	Slab set up in the temple of Chaudēśvari	Vijayanagara	Sadāśivadēva-Mahārāya	Saka 1475, Prāmāḍha, Māgha, ba. 11.	Do.	Registers a grant of Vipravinōḍi-tax (<i>Vipravinōḍi-pannu</i>) made by Vipravinōḍi Sālva-Gōvinda and China-Gōparaju, son of Gōparaju, in conjunction with the <i>mahājanas</i> of Vuppālūru, to god Mādhavēśvaradēva of the village for services in the temple. Vuppālūru <i>alias</i> Dēvarāyasamudra-agrahāram is stated to be situated to the south-east of Ghaṇḍikōṭa in Udayagiri-rājya.
290	Valasapalle.—Stone built into the wall of the 'burz'.	..	....	Saka 1689, Sarvajit, Śrāvāṇa, śu. 15.	Do.	States that the <i>buraju</i> (bastion) was built on the date specified.
291	Fragment of stone lying near a well in the same place.	..	....	..	Do.	Mutilated. Mentions Kōṇēṭam[ma], daughter of Tiruma... ālvāru, Doṇḍaḷpāḍuḷ-agrahāram, Narasimharājya and Narsimhapura. The characters belong to the 16th century A. D.
292	Vedūrūru.—Pillar lying by the roadside at the entrance into the village.	..	....	..	Do.	Only the imprecatory verses are preserved. The characters belong to about the 11th century A. D.
293	Another pillar lying in the same place	..	....	..	Tamil in Grantha	Only the imprecatory portion is preserved. The characters belong to about the 11th century A. D.
294	Veludurti.—Slab set up in front of the temple of Chennakēśavasvāmin.	Vijayanagara	Sadāśivadēva-Mahārāya	Saka 1472, Saumya, Āshādha, śu. 11, Friday.	Telugu	Damaged. Registers a gift of land made by Kūnapuli [Immaḷḍi Basvi-Nāyingārū to the barber Chinnōju, for performing daily the <i>dōṇaḍasavara</i> service in the temple of Chennarāja at Veludoruta.
295	Another slab set up in the same place	Do.	Do.	Do.	Do.	Registers a gift of taxes on markets (<i>pēṇṭa</i>) and toll-incomes (<i>maḡama</i>) made by Kūnapuli Immaḍi Basvi-Nāyaḍu to the god Channarāja of Veludoriti for worship during the <i>daśami-mahōtsavas</i> . Veludoriti is stated to be included in the Ghaṇḍikōṭa-sīma and given as <i>nāyanḱara</i> to the donor.
296	Third slab set up in the same place	Do.	Do.	Saka 1479, Nāḷa, Phālgunā, śu. 15.	Do.	States that Vōbularāju, son of Mahāmaṇḍalēśvara Rēmatikōṇḍa Vōbularāju of Sōma-vaiṇṣa and Ārēya-gōṭra, installed the image of Eḡu-Perumālu (<i>garūḍa</i> ?) in the temple of Chennakēśava-Perumāḷ, had the <i>prākāra</i> wall built and endowed a flower-garden to the temple of Chennarāja, Vēgu-Perumāḷ and Lakshmi-dēvama.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT— <i>concl.</i> KAMALAPURAM TALUK— <i>concl.</i> Veludurti—<i>cont.</i>					
297	Fourth slab set up in the same place	Chōla . . .	Uttamāditya-Chōla-Mahārāja . . .	..	Telugu (archaic)	Slightly damaged. Records a gift of <i>panmarisa</i> (<i>panmaru</i>) to Kōsiyapara Chediśarma. The characters belong to about the 8th century A. D.
298	Fifth slab set up in the same place	Do. . .	Erikal-Muturāju . . .	..	Do. . .	Damaged and worn out. Mentions Pūnyakumāra-Rattakuddin and Atiśaya-Rattaku[ḍu]. The characters belong to about the 7th century A. D.
299	Broken slab lying near the Śiva temple	..	....	..	Do. . .	The characters are engraved with peculiar spiral flourishes and belong to about the 9th century A. D. Seems to refer to Anichele, the wife (<i>āḍuvāṇṇi</i>) of Anivāra. Mentions Kalligolo Śindarāju and Ugrapottuḷḷa.
300	Slab set up in front of the same temple	Vijayanagara . .	Sadāśivadēva-Mahārāja . .	Śaka 1472, Saumya, Phālguna, śu. 11.	Telugu . .	Registers a grant of land made by Mahānāyānkāchārya Kūnapuli Immaḍi Basivi-Nāyaningāru to Viraya Lingaya and Mallaya, sons of Tammala Nandajiya, for conducting services to god Tripurāntaka at Veludurti in Ghaṇḍikōṭa-sima which was included under his <i>nāyanikara</i> (administration). States that the lands which had been formerly granted to the village carpenter by Mahānāyānkāchārya Kūnapuli Immaḍi Basivināyaningāru were given now to Vōbulōju, son of Balōju.
301	Slab lying in Survey No. 13, to the west of the village.	..	....	Śaka 1471, Saumya, Śrāvana, ba. 30 . .	Do. . .	In modern characters. An invocation to <i>Ghaṇṭākarna</i> for warding off the foot disease of cattle. (See No. 260 above.)
302	Venkatāpuram.—Slab set up in the village. CUDDAPAH TALUK.	..	....	..	Sanskrit and Telugu	
303	Midutūru.—Stone lying in Survey No. 305, on the boundary between Midutūru and Tuḍumulaḍinne. JAMMALAMADUGU TALUK.	Chōla . . .	Jada-Chōli-Mahārāja . .	..	Do. . .	Registers a gift of land at Muddupūru made by the king to the Brahman Ayitasaṛman who devastated (the village) Tippalūru in the battle at (or with) Kalurēju.
304	Balapanagūḍūru.—Broken slab set up in the Śiva temple.	..	....	..	Telugu . .	Mutilated at the top. Registers gift of a garden made by Mahāmandalēśvara [Sō]marāju Trimmayadēva-Mahārāju to Nambi Tipparāju for planting flower-trees for the god at Bandi-Bōyilagūḍūru.
305	Bedudūru.—Slab used as a beam in the Venkatēśvarasvāmī temple.	Vijayanagara . .	Sadāśivadēva-Mahārāja . .	Śaka, Parābhava, Margaśīra, ba. 2.	Do. . .	Registers a gift of the taxes on <i>Dommaris</i> (<i>dommaripannu</i>) made by Gōparāju, China-Gaṅgarāju and Timmarāju, three members of that community, to the temples of Tiruvēngalanātha, Chennakēśava and Mahalinga on the hill of Bedadūru alias Narasimhapuram, an <i>agrakāra</i> village named after his father by Nandyāla Timmarāju, who had received it from the king, for the merit of the 24 families of <i>Dommaris</i> residing in the 56 countries (<i>chopannadēsa</i>).

306	Slab set up in front of the Śiva temple .	Do.	Sadāśivadēva-Mahārāya .	Saka 1471, Saumya, Chaitra, ba. 30, solar eclipse.	Do.	Registers the grant of the <i>śramuṣhī</i> tax of 3 <i>māḍas</i> made by the <i>Purāṇakas</i> headed by Komalingaya, Rāchaya etc., at the instance of Siddha-Bhikṣavṛitti-Ayya to the temples of Virēśvara and Gavi-Ramēśvara of Beḍadūru <i>alias</i> Nara-simhapuram in Gandikōṭa (<i>śima</i>) for their daily worship and monthly festivals, for the merit of Rāchavṛi Virēśvara and the several <i>Purāṇakas</i> .
307	Gollapalle.—Slab lying near the Śiva temple.	Western Chālukya .	Nūrnaḍi Tailapadēva <i>alias</i> Viṣṇu-vardhana.	....	Kannada	Damaged and portions peeled off. Registers gift of land, made to Nāgarāsi-Pandita for daily services and worship in the temple (name lost).
308	Slab built into the north wall of a well in the centre of the village.	Do.	..Vanamalladēva 'ruling at Kalyāṇa' .	....	Do.	Damaged and built in. Only a portion of the preamble is visible.
309	Mailavaram.—Pillar set up in the Śiva temple.	..	....	Virōdhikrit, Vaiśākha, śu. 5, Sunday.	Telugu .	Records the construction of a <i>bhōga-mandapa</i> for the god Sanita Mallaya and a grant of land made by Mahāmaṇḍa-leśvara Kammarāju [R]āmayaṅgaru for the merit of Dēvārāya-Mahārāya and Hannayamma and Siddhiyamma.
310	Fragment of a slab containing the images of the Saptamātris and fixed into the south wall of the same temple.	..	....	....	Do.	Incomplete. The existing portion mentions certain titles such as Mahāmaṇḍalēśvara, Harirāyavibhāḍa, Mūruārā-gaṇḍa, etc.
311	Nekunāmpēta.—Slab on the bank of the Pennar at the site of the ruined temple of Saṅgamēśvara.	Vijayanagara .	Kṛṣṇarāya-Mahārāya .	Saka 1448, Vyaya, Āṣāḍha, śu. 11.	Do.	Damaged. Registers a gift of land made by a certain Aninājaya, son of Sarvakratu-Vajapēyavāji Virūpāksha-Dikṣhita of the Āpatamba-sūtra and Gārgēya-gōtra to the god Kūḍali-Saṅgamēśvara.
312	Peddāṇḍlūru.—Slab built into the platform (now removed and set up under the mango tree) in front of the Kēśava temple.	..	....	....	Do.	Registers a gift of land made for the construction of a <i>śikhara</i> . Neither the donor's name nor that of the donee is mentioned. The characters are of the 17th century A. D.
KURNOOL DISTRICT. KURNOOL TALUK.						
313	Gōraṇṭla.—Slab set up in front of the Mādhavasvāmīn temple.	..	....	Saka 1507, Pārthiva, Māgha, śu. 7.	Do.	Registers the grant of the village Gōraṇṭla in the Dōni-Veludurti-sima together with <i>kāḍārambha</i> , <i>nārārambha</i> and other incomes, made by Āravṛi Raṅgapparaṅjayyadēva-Mahārāja, son of Venkatādirāja and grandson of Śrīraṅgarāja, who was ruling over Dōni-Veludurti-sima, for services in the temple of Mādhavarāya of the place.
314	Slab set up in front of the Ālvār shrine in the compound of the same temple.	Vijayanagara .	Achhutadēva-Mahārāya .	Saka 1457, Mamma-tha, Āśvīja, ba. 7.	Do.	Damaged. Registers a gift of land made by Dalavāyi Tim-mappa-Nāyanigāru, son of Vasavi-Nāyaka, for services in the temple of Mādhavadēva of Gōraṇṭla.
315	Slab set up in front of the Śiva temple .	Yādava .	Siṅgaḷadēva .	Saka 1137, Yuva, Māgha, śu. 5, Thursday.	Kannada	Damaged. Records the construction of the temple of [A]jṇmēśvadēva at Gōraṭa by Mahāpradhāna Sarvādhikāri Savadhare Yindapa-Nāyaka and the consecration therein of the deity named after his father, and registers a gift of land made to it for daily services, repairs, etc. [Y]indapa-Nāyaka is stated to be governing Nalavāḍi-vishaya after obtaining it from Mahāpasayita Lakṣmīdēva-Daṇḍanāyaka.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
KURNOOL DISTRICT—<i>contd.</i>						
KURNOOL TALUK—<i>contd.</i>						
Gōraṇṭla—<i>contd.</i>						
316	Base of the dhvajastambha set up in front of the Virabhadrasvāmin temple.	..	—	Śaka 1474, Paridhāvin, Chaitra śu. 3.	Telugu . .	Registers a remission of the <i>vīramushṭipannu</i> (tax) made by Vīramushṭi Hucha-Viraya and two other individuals in favour of god Virabhadra at the instance of Siddha-Bhukshā-vṛitti-Ayya.
NANDIKOTKUR TALUK.						
317	Erramatham. —Slab set up in Survey No. 496, near the ruined temple of Bhairavēśvarasvāmin.	Western Chālukya	Bhuvanāikamalladēva 'ruling at Baṅkā-pura'.	Śaka 997, Rākehasa, Chaitra, puṇṇame, Friday, lunar eclipse.	Kannaḍa . .	Records that Mahāmaṇḍalēśvara Satyarasa constructed a temple at Eḍeyamaṭha and consecrated therein, the god Bikkēśvara named after his father Bikkē-ārasa and granted land and tank for the daily services in the temple and a <i>satra</i> for the ascetics. The gift was entrusted to Sadyōjāta-Paṇḍita of Eḍeya-maṭha. Satyarasa bears the epithets 'born of the Jīmūtāvāhana lineage', 'Lord of Tagarapura', 'Suvarṇa-garuda-dhvaṇja', etc.
318	Kurukunda. —Slab lying behind the Śiva temple.	..	....	(1) Śaka 980, Viḷambi, Vaiśākha, puṇṇame. (2) [Śaka 981], Vaiśākha, śu. puṇṇame, Thursday.	Do. . .	Damaged and peeled off. Begins with the <i>praśasti</i> 'Charana-sarōruha', etc., of a chief of the Karikāla family. The details of the inscription are lost. On a side of this slab is another damaged inscription bearing the 2nd date.
319	Sculptured slab buried near the platform in the centre of the village.	..	....	....	Do. . .	Damaged and peeled off. In characters of the 11th century A. D. The portion that remains refers to certain <i>mānya</i> lands.
320	Malyāla. —Pillar set up behind the temple of Śiva.	..	....	Śaka 1208, Vyaye	Telugu . .	Records the gift of land made by Sarvēśvarayyaṅḡaru after obtaining it on <i>pūṭvari</i> (grazing) lease from the king while he was accompanied by the local chiefs including Brahmarājamayya[dē]va at Alampūru to a certain Mahādēva for maintaining a feeding house (<i>satra</i>).
321	Same pillar	Kākatya	Rudrakumāra	Śaka 1212, Vikṛiti, Vaiśākha, śu. 15, Thursday.	Do. . .	Records that Sarvēśvarayyaṅḡaru established a <i>maṭha</i> at Malyāla, endowed it with lands given to him by Rudradēva, son of Mahāsāmanta Cheraku Bollaya-Redḍi and left the <i>maṭha</i> with the endowments in charge of Mahādēva, son of his brother Sadāśivayyaṅḡaru.
322	Do. . . . .	..	....	Khara, Vaiśākha, śu. 15, Thursday.	Do. . .	States that Sarvēśvarayyaṅḡaru mentioned above constructed the temples of Sarvēśvara named after himself, and of Bollēśvara named after Bollaya-Redḍi, son of Cheraku Pedā-Dāvaya, and entrusted them to the charge of the same person (mentioned in No. 3 above).

323	Another pillar in the same place . . .	..	....	Saka 1313, Khara, Vaisākha, śu. 15, Thursday.	Do. . .	States that Sarvēśvarayyaṅgaru left some of his cows in charge of nine persons (named), stipulating the supply of ghee to be made into the hands of Mahādēva of the <i>matha</i> at the rate at which it was supplied to god Bhimēśvara at Drākshārāma, for the maintenance of nine perpetual lamps in the temples of Sarvēśvara and Bollēśvara at Malyalā (See No. 322 above).
324	Prātākōṭa.—Slab set up in the compound of the Nāgēśvarasvāmīn temple.	..	....	[Prājōtpatī], śu. Monday, <i>daśamī</i> , Chittānakṣatra, Śivayōga, Kaulakarana, Singa-lagna, Brihaspati-udaya.	Kannada	Fragmentary. Refers to the construction of a temple with a <i>gōpura</i> and <i>tōraṇa</i> for the god Mādhavēśvara. Bhatāra by a certain Mādhavayya. The characters belong to about the 9th-10th century A.D.
325	Another (broken) slab set up in front of the same temple.	Vijayanagara . .	Veṅkatapatidēva-Mahārāya 'ruling at Penugopda.'	Saka 1522, Paridhāvi, Māgha, śu. 15.	Telugu . .	Registers gifts of land made by a certain Nārāyanayya, son of Purāṇam Bhūpaya for worship in the temples of Nāgēśvara, Vrabhadra, Ganapati, Mayilāra, Chennakēśava, Hanumanta, etc., in Prāntakōṭa, for the merit of Mahāmaṇḍaleśvara Kamarāja Gopālarājayyadeva-Mahārāja.
326	Pedestal of an image of a saint kept in the same temple.	..	....	....	Do. . .	In characters of about the 14th century A.D. Refers to the image as that of Mūrtidēva-Pandita, a devotee of Nāganāthadēva of Nāraṇapuram.
327	Slab set up in front of the Chennakēśava-svāmīn temple.	..	....	Saka 1590, Plavaṅga, Mārgaśira, ba. 7.	Do. . .	Registers gifts of lands made by the Reddis and Karanams of the village to god Chennakēśvarasvāmīn at Prāntakōṭa.
328	Pillar in the maṇḍapa of the same temple	..	....	Rākshasa, Vaisākha, śu. 2.	Do. . .	Registers a bond of agreement (<i>vedureḍa</i>) executed by Kōṇapa, son of Sthānapati Anantarasā to the Reddis and Karanams of the village Prātākōṭa, remitting the <i>puttari</i> taxes in return for 30 <i>varāhas</i> received from them.
329	Slab set up in the compound of the Virabhadrasvāmīn temple.	..	....	Ananda, Śrāvaṇa, ba. 2.	Do. . .	Badly damaged. Seems to record gifts of land made to the temple of Virēśvara.
330	Sātānikōṭa.—On a boulder in a field near the village.	..	....	..	Kannada	In characters of the 8th century A.D. Mentions a certain Gaṇige-Mahābrati who had the title 'Pratige-Bhaḷgaṇḍa'.
331	Do. . . . .	..	....	..	Do. . .	In characters of the 6th-7th century A.D. Reads 'Ravudra-Chaṇḍēsvari'.
332	Do. . . . .	..	....	..	Do. . .	In characters of the 7th century A.D. Reads 'Śrīrv-Vimalachandran'.
333	Do. . . . .	..	....	..	Do. . .	In characters of the 7th century A.D. Mentions a certain Mahēśvara-Kālamukha (teacher) Aṭṭunan, who is called 'Utpatī-piḍugu,' 'Ekantanivāsin' and 'Lokaśīlābhīmāna'.
334	Do. . . . .	..	....	..	Do. . .	In characters of the 6th-7th century A.D. Mentions Śrī-Dēvi-Ovajan called 'Vichitraśīli' and a 'foot-dust of the stone-cutters'.
335	Do. . . . .	..	....	..	Do. . .	In characters of the 6th-7th century A.D. Mentions Śrī-Baddagi, who has the title 'Pārvarābharāṇa'.
336	Do. . . . .	..	....	..	Do. . .	In characters of the 6th-7th century A.D. Damaged. Seems to mention Sēlikarḍaṇa, Nākaṇa and Pūṭṭan of Gōvardhana.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT— <i>contd.</i> NANDIKOTKUR TALUK— <i>contd.</i> <i>Sātānikōṭa</i> — <i>contd.</i>					
337	On a boulder in a field near the village.	..	....	..	Kannāḍa	In characters of the 6th-7th century A.D. Badly damaged and mutilated. Mentions 'Samsarabhita'.
338	Do. . . . .	..	....	..	Do.	In characters of the 6th-7th century A.D. Badly damaged. Seems to read 'Kahnā[ta]gasvarṇi'....
339	Do. . . . .	..	....	..	Do.	In characters of the 6th-7th century A.D. States [that this is] the <i>niśidhi</i> of Śrī....kōpā[śi].
340	Do. . . . .	..	....	..	Do.	Seriously damaged. In characters of the 9th or 10th century A.D.
341	Do. . . . .	..	....	..	Do.	In characters of the 6th-7th century A.D. Reads 'Prāsāda-kon[ḍō]n'.
342	Do. . . . .	..	....	..	Do.	In characters of the 9th century A.D. Probably unfinished. Reads 'Paḷigōṇabhi'.
343	Do. . . . .	..	....	..	Do.	In characters of the 8th century A.D. Mutilated and damaged. Seem to refer to a certain Hāra-Gaṅgi (?).
	GUNTUR DISTRICT. SATTENAPALLE TALUK.					
344	Mādala.—Pillar lying in the Sagarés-varasvāmin temple.	..	....	Saka 1077 (in chronogram and figures), solar eclipse.	Sanskrit and Telugu	Registers a gift of 55 sheep made by Nāmana of the Yājñavalkya-kula and Kāṣyapa-gōtra, son of Goṅka and Kommama for a perpetual lamp in the temple of Sakalésvara-Mahādēva at Māvundala.
345	Same pillar . . . . .	..	....	Saka 1176, Uttarāyana-saṅkrānti.	Do.	Registers a gift of 55 sheep made by Māra-Bōyundu, son of Nanne-Bōya, of Gonajayrōlu, for a perpetual lamp in the temple of Sakalésvaradēva, for the merit of his parents.
346	Do. . . . .	..	....	Saka 1204, Uttarāyana-saṅkrānti.	Do.	Records gift of land at Māvundala in Konḍapadumara, which was their <i>eritti</i> , made by Dēvi-Nāyini [Eṇṇal]-Nāyundu, grandson of Buddhavarṇa, and the former's nephew Pontināyundu, to the temple of Sagarésvara-Mahādēva, for the merit of their parents. Buddhavarṇa, who is called 'the guardian of Kāñchipura', bears some of the epithets of the Konḍapadumati chiefs and is stated to have belonged to the Valaraṭṭa-kula.
347	Do. . . . .	..	....	Saka 1185, Uttarāyana-saṅkrānti.	Do.	Records gift of money and sheep made by Ponikanti Dēvaya, servant of Mahāpradhāni Bēṭana-Preggaḍa, to the temple of Sakalésvaradēva at Māvundala, for the merit of his parents.

348	Do.	...	Saka 1047, Uttarāyana-saṅkrānti.	Do.	Registers a gift of 55 sheep made, for the merit of his parents, by Mahanāmi-Nāyundu Vittapa-Nāyundu Pinnana-Nāyundu, 'the lord of the city of Māvundala', for a perpetual lamp in the temple of Sakalesvara-Mahadeva. The chief who is called the guardian of Kāñchipura, bears some of the epithets of the Kondaḍaḍumati family and is stated to have belonged to the Valaraṭa-kula.
349	Vēlpūru.—Broken slab lying in front of the Rāmalingasvāmin temple.	..	Śaka 1184, Paushya, śu. 15, Tuesday, Uttarāyana-saṅkrānti.	Do.	Fragmentary. Records that Pōti-setti, husband of Ganapama, who belonged to the Venukula-gōtra, made a gift of a golden incense-stand to the god and erected a lamp-stand in the temple of Rāmalingesvara, for the merit of his parents.
350	White marble pillar set up in the mandapa of the same temple.	Vishnukundin	33rd year	Sanskrit in archaic characters.	To be read along with No. 581 of 1925, of which this is a fuller copy taken after the removal of the obstruction. Damaged. Mentions Vēlpūru and Pallavakula.
351	Another marble pillar set up in the same temple.	..	...	Do.	Reads 'Bhadrasēna Śrī' and 'Serado'.
352	Uṇḍavalli.—Pillar in the small rock-cut cave close to the three-storeyed cave.	Kākatīya	Śaka 1214, Māgha, ba. 11, Monday.	Telugu	Unfinished. Mentions Anantāsayanadēva of Uṇḍavalli.
353	Beam in the second rock-cut cave	Eastern Chālukya	...	Do.	The characters are of the 8th century A.D. Badly damaged. Seems to record a gift.
354	Lower façade of the three-storeyed cave.	..	...	Do. (archaic)	Badly damaged. In characters of the 7th-8th centuries A.D. Seems to read 'Śrījma] Prittivi.
355	Same place	..	...	Do.	Do. Do. Seems to read [P]i]thuvī..
SOUTH ARCOT DISTRICT.					
TIRUKKOYILUR TALUK.					
356	Flappanāyakkampālayam.—Rock in front of the Anjaneya temple near the tank.	..	Śarvārī, Ādi 1	Tamil	In characters of the 18th century A.D. Registers a sale of land to Kālī Ellappa-Nāyaka of the Gōpala-varisa by the nāṭṭār of Sambai. Another slab close by mentions the same person.
357	Rock in a dry land called 'Tōppukkolai' in the same village.	..	Kilaka, Tai 15	Do.	Modern. Sale of land to Saṅ[ji]varāya.
358	Pugaippatti.—Stone set up in front of the Kālī temple.	..	Chitrabhānu, Paṅguṇi 13.	Do.	Modern. Registers gift of land by Rāma-Nāyaka, son of Seppili Ellappa-Nāyaka, for service in the temple of the goddess Pīḍāriyār, for the merit of Siddhama-Nāyanai Anna-malai-Nāyaka.
359	Stone set up in a field to the west of the same village.	..	....	Do.	Modern. Specifies the māṇya land belonging to a kullāṭi, probably attached to the Durgā temple.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT—<i>contd.</i>						
TIRUKKOYLUR TALUK—<i>contd.</i>						
360	Kuñjaram. —South wall of the Śrīśaila-nāthēśvara temple.	Pāṇḍya .	Māra-varman Tribhuvanachakravartin Vira-Pāṇḍya.	14th year, Tulā, śu. 11, Monday, Sadaiyam.	Tamil .	Stones misplaced and some lost. Registers gift of land by Panchavarayan Periyān <i>alias</i> Lankēśvaradevan, a <i>Kaikkōla</i> residing in the Ayanavidip-perunteruvu (street) at Madura, for worship, offerings, etc., to Tāyilunalla-Nāchchiyār, consecrated by him in the temple of Tirukkuṇṇamudaiyā-Nayinār at Kuñjaram.
361	South and east walls of the same temple	Vijayanagara .	Sadāśīvadēva-Mahārāya.	Śaka 1478, Nalā, Makarā, śu. 12, Monday, Makara-saṅkramana.	Do. .	Stones misplaced and some lost. Registers gift of house-sites, etc., by a Brahman of Tuvūr, for offerings and lamps to the god Tirukkuṇṇam-udaiyā-Nayanār and the goddess Amudavaliyammai at Kuñjaram <i>alias</i> Tirumalaiyammaipuram, a hamlet of Iraivānaraiyūr in Parañur-kūram, a subdivision of Milāḍu <i>alias</i> Jananātha-vaṇanāḍu.
362	Rock to the west of the village .	..	....	Pramōdittā .	Do. .	In characters of the 16th century A.D. Records that, as the <i>manādis</i> of Kuñjaram had emigrated owing to official oppression, they were called back and settled in Kōṇēriyappaṇpēttai with some tax concessions.
363	Broken stone lying near the tank in the same village.	..	....	..	Do. .	In characters of the 16th century A.D. Beginning lost. States that this tank called 'Rudra-kulam' was dug by ....ditarayyan.
364	Parindal. —Two sides of a slab set up in the street.	Chōla .	Rājādhirājadēva .	7th year .	Do. .	Registers remission of certain specified taxes on the <i>dēvadāna</i> village Parudal <i>alias</i> Malayavichchadinnallūr for daily offerings to the god Ūrbāgaṅkondaruliṇa-Nayanār, by Kiliyūr Malayamāṇ Periya-Uḍaiyāṇ Nitērrāṇ <i>alias</i> Rājārāja-Malayakularayan.
365	Slab set up near the sluice of the lake in the same village.	Do. .	Parakēsaivarman Uttama-Chōlādēva	7th year (in words)	Do. .	States that this sluice was constructed by Venkaṭapperaiyān of Nallūr in Kijāraru-kūram, on behalf of his son Sēmalāṇ.
366	Paramaṅgalam. —Stone set up near the weir of the lake.	..	....	..	Do. .	In characters of the 13th century A.D. States that the sluice was the gift of Iniyāṇ Ainiṇṇuvap-Peruntattāṇ.
367	Malaiyanūr (Pullūr). —Rock near the Ayyanār temple.	Chōla .	Tribhuvanachakravartin Rājārājadēva.	13th year	Do. .	Registers gift of the village Malaiyanūr <i>alias</i> Rājārājamaṅgalam as <i>kūḍināṅa-dēvadānam</i> to the god Ūrbāgaṅkondaruliya-dēvar at Iraivanaraiyūr <i>alias</i> Śrī-Sōlakēraḷa-chaturvēdimaṅgalam.
368	Nonaiyavādi. —Rock in a field to the west of the village.	..	....	..	Do. .	In characters of the 17th century A.D. States that this field was the gift of Chinna-Nayinār as <i>dēvadāna</i> to god Nāgtsūramudaiya-Nayinār. On another rock near the dilapidated Śiva temple, is found an inscription recording a similar gift of land by the same individual to the same temple.
369	Palāṅgupam. —Rock near the "Kalat-tappātai".	..	....	..	Do. .	In characters of the 11th century A.D. Registers a levy of 2 <i>naḷi</i> per <i>kalam</i> of paddy for the upkeep of the tank, by Siliy-Nilaṅ.

an characters of the 10 century A. D. States that this *śekkai* probably the hole hollowed out in the rock, was the gift of Maḍaṅ-Ṣendan.

371	Sundaravāṇḍi.—Rock in a field to the east of the village near the road leading to Tirukkōyilūr.	..	..	..	Pramādiche, Arpaśi 13.	Do.	Incomplete. Seems to refer to some gift made by Mūl[r*]tti-Nāyaka for the merit of Kṛṣṇappa-Nāyaka.
372	Neyyanai.—West wall of the central shrine of the Svarṇaḥaṭṭēvara temple.	Chōla	..	Rājakēsarivarman <i>alias</i> Chakravartin Kulōttuṅga-Chōḷadēva.	31st year	Do.	Begins with the introduction <i>Pugaḷmādu viḷaṭṭa</i> , etc. Registers gift of land to three persons for service in the temple of Tirunelvaṇai-Mahādēva.
373	South wall of the maṇḍapa in front of the same shrine.	Pāṇḍya	..	Sundara-Pāṇḍyadēva	14th "	Do.	Incomplete. Mentions Poṭṭuṇḍāṇḍuttaruliya-Nāyanār at Tirunelvaṇai in Kurukki-kūram, a subdivision of Milāḍu <i>alias</i> Jananātha-vaḷanāḍu.
374	Same wall	Chōla	..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th "	Do.	Registers that Nandipanman <i>alias</i> Naralōkasūriyan represented to Alappiṇḍan Kāḍavarayan and obtained the village Edimalaippādi for offerings, worship and festival of the goddess of the temple of Poṭṭuṇḍāṇḍuttaruliya-Nāyanār.
375	East wall of the same maṇḍapa	Do.	..	jēndra-Chōḷadēva (probably Kulōttuṅga III).	7th year (in words)	Do.	Beginning lost. Stones misplaced. Registers gift of cows to the temple by Nandipanman <i>alias</i> Naralōkasūriyan, a <i>sāmanta</i> of Araisaṅ Eḷisaimōgaṇ....yaṇ.
376	Stone lying in the north side of the first prakāra of the same temple.	..	..	....	Pārthiva, Paṇḍuṇi 25	Do.	Modern. Registers gift of land in Pullḍaiyānpattu and Neyvanai for the merit of the person mentioned in No. 358 above.
377	East wall of the outer prakāra of the same temple.	Pāṇḍya	..	Jatavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13+3rd year (in words).	Do.	Incomplete.
378	Same wall	..	..	Tribhuvanachakravartin Ku.....	[3]1st year	Do.	Stones lost in the middle. Seems to refer to a resettlement of tenants on temple-lands and to the restoration of worship in the temple.
379	Aigaṇūr.—Rock in the "Kamblimōttu-kollai" to the south-west of the village.	Pallava	..	Sakalabhuvanachakravartin Kōpper- uṇṇiṇḍadēva.	8th year (in words)	Do.	States that the tank was dug by <i>Ṣeṇai</i> Narasiṅgapanman, one of the <i>Ṣamanṭa-Mudalis</i> of the chief, for the merit of his grandmother Mōḡiyār.
380	Śirupākkam.—Rock near the 'Śekkadi-ppārai'.	Chōla	..	Parakēsarivarman "who took the head of Vira-Pāṇḍya".	3rd year (in words)	Do.	Registers grant of lands as <i>ṣṛippaṭṭi</i> by the assembly (<i>ūr</i>), evidently of Śirupākkam.
381	Attippākkam near (Tirukkōyilūr).—Boulder known as Kōṭṭāṇkallu in a field called Aykkuttaṭai.	Do.	..	Kulōttuṅga-Chōḷadēva (III)	3rd year	Do.	Records the digging of a pond (at this place) by Periyūḍaiyān Rājārāja-Kōvalarayan Palāyudē-[Pal]lavaṇaiyaṇ] son of Iraiyaṇ Rājārāja-Chēḍiyarayan Vanniyaṇaiyaṇ.
382	Koḍukkappattu.—Rock in a field known as Kuttēnikkarai-mēḍu.	Do.	..	Rājārājakēsarivarman (Rājārāja I)	1 [5]th year, 140th day.	Do.	Damaged. Begins with the introduction <i>Tirumapaḷpōla</i> , etc. States that Rāsiṅgapanman Rājārāja-Vāṇakōvarayan made a gift of land while staying in the <i>Kallāri</i> to the north of the palace at Taṇjāvūr to Kāḷi-Tāduvaṇ <i>alias</i> Paḷikkattēḷiya-Nāṭṭuppēraiyān.
383	Kuladipamaṅgalam.—Slab built into the platform in front of Viṣṇu temple.	Do.	..	[Parakēsar].....	16th year	Do.	Much damaged and worn out. Seems to record a gift by the <i>saḅhā</i> (of the village) for the maintenance of a hall (<i>ambalam</i>).

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> TRUKKOVILUR TALUK— <i>contd.</i>					
384	Soraiyappattu.—Slab set up near a Vināyaka shrine in a street (to the back of the Vināyaka image).	Vijayanagara .	Gajavēttai Maḥarāya. Pratāpa-De[va]rāya.	Śaka 1359, Pingala, Āvapi 10.	Tamil . . .	Records the gift of the village Śuravipattu in Vāṇagōpādī-nādu, a subdivision of Paḍaiṇṭu-chāvadi, by the king as <i>servamāya</i> to a certain Sambandāṇḍar at Tiruvannāmalai for the maintenance of a <i>maṭha</i> .
385	Kaḷumalam.—South wall of the maṇḍapa in front of the central shrine of the Chidambareśvara temple.	Pāṇḍya .	Tribhuvanachakravartin Pāṇḍyadeva.	13th year	Do. . .	Unfinished. Refers to a gift of land made by order of the king in the time of '[Pillai] Mābali-Vānarāyar to the temple at Kaḷumalam.
386	North wall of the same maṇḍapa . . .	..	....	Yuva, Tai 3 . .	Do. . .	Built in at the beginning of lines and below. Modern. Seems to record the conferment of the <i>kāval</i> right in the village on a certain Vāṇādarāya by the <i>Uraar</i> of Kaḷumalam, consequent on a theft in the village. (See also No. 269 of 1934-35) and Nos. 394 and 398 below.
387	Mudiyānūr.—Rock called Alamarattup-pāṇai.	..	....	..	Do. . .	A major portion of the surface has been chipped off by the villagers in quarrying the surrounding rocks. Records an endowment of 1500 <i>kaṭi</i> of land by the <i>Mahājanas</i> of Mudiyānūr to the temple of Kayilāsanāthasvāmī for the expenses of worship, etc. The characters are of the 16th century A. D. Mentions Achehuttappa].....
388	South wall of the central shrine of the Śiva temple in ruins.	Pāṇḍya .	Māvarman <i>alias</i> Tribhuvanachakravartin.	..	Do. . .	States that this is a copy (<i>tuḷyam</i>). Records the gift by the king of the village Vēṭpur free of all taxes thereon to the temple of Kailāsamudaiya-Nāyanār at Mudiyānūr <i>alias</i> Ravikulamāṇikka-chaturvēdimangalam on the south bank of the Pennai in Magadai-maṇḍalam. Connected with No. 268 of 1934-35 belonging to Māvarman Vira-Pāṇḍya.
389	Walls of the Vināyaka shrine in the same temple.	..	Tribhuvanachakravartin Kōṇēṇṇimai-kopḍān.	5th year, 300th day	Do. . .	Records a royal order to the <i>saḥkṣā</i> of Mudiyānūr <i>alias</i> Ravikulamāṇikka-chaturvēdimangalam, granting them the right of collecting the taxes over a village, excluding the portion enjoyed by a certain Kandiadevar as <i>jivita</i> and the <i>dēvadāna</i> lands, for an annual rental of 250 <i>pon</i> .
390	Dēviyaṇḍal.—Rock on the tank bund .	..	....	..	Do. . .	In modern characters. States that the <i>ērimin</i> (tax on fishing right) was to be utilised for the repair of the tank and for raising its embankment.
391	Slab set up in a private house-site .	Pāṇḍya .	Kōṇēṇṇimēlkonḍān Tribhuvanachakravartin Kulasekharadeva.	5th year, Ādi 20	Do. . .	Damaged. States that (the village) Dēviyaṇḍal with all its income was endowed (for worship) to (god) Vayirava (Bhairava)-Nāyanār.
392	Broken door-jamb lying in another private house-site.	Chōḷa .	Parakeśarivarmā <i>alias</i> Tribhuvanachakravartin Vikrama-Chōḷadeva.	[9]th year	Do. . .	Much damaged. Begins with the introduction <i>Pamādu purāra</i> , etc. Seems to record the gift of this pillar (<i>kai</i>) by two Veḷḷala residents of Kadambūr 'on the south bank of the Pennai'.

393	Kūvaṇṇūr.—South wall of the central shrine in the Agastyaśvara temple.	..	....	..	Do. . .	Characters belong to about the 14th century A.D. Incomplete. Records a gift of 300 <i>kuḷi</i> of tax-free land for a perpetual lamp in the temple of Tiruvagattisūramudaiya-Nāyanār at Kūvaṇṇūr.
394	South wall of the Karpṭrāmbā shrine in the same temple.	..	....	Śrīmukha, Paṇḍuni 10.	Do. . .	In characters of about the 18th century A.D. Records the grant of <i>Kāvalkāraṇach-chuvandiram</i> (<i>kāval</i> right) to a certain Vāṇādarāya-Mudaliyār by the residents of Kūvaṇṇūr, with certain rates agreed to be paid by them as remuneration to that office. See also No. 386 above.
395	Iḍaiyār.—Slab set up in a field called Arasamānyam.	..	....	Nala, Āraṇi [1] 3	Do. . .	Records the grant of 50 <i>kuḷi</i> of land in the Tiruvilaiyāttam village of Iḍaiyār as <i>Nāṭṭukkaṇaku-mānyam</i> to a certain Maṣiyappār-Nayinār, the agent of Vāṇādarāya-Mudaliyār, by the Trustees of the Ranganāthasvāmin temple at Tiruvarangam.
396	Meyyū.—(Ponniyandal).—Stone mortar lying in a field by the roadside.	..	....	..	Do. . .	The writing is of about the 10th century A.D. Records the gift of this stone by a certain Satti Kutti.
397	Rock called Kaṣṭīriyamman-pārai .	..	Vanneṇjapperumāl .	9th year	Do. . .	Registers gift of land as <i>ēriṇṇṇaṭṭi</i> .
398	Base of the same rock .	..	....	Śrīmukha, Paṇḍuni 3.	Do. . .	In characters of the 18th century A.D. Incomplete. Registers gift of <i>araśūmānyam</i> to Vāṇādarāya-Mudaliyār. (See No. 386 above).
399	Rock in a dry field known as Vēḍa-nattam.	Chōla .	Parakēsarivarman 'who took the head of Vira-Pāṇḍya.'	[3rd] year	Do. . .	Slightly mutilated at the left side. Records a gift of land as <i>ēriṇṇṇaṭṭi</i> by a certain Oṭṭikandan <i>alias</i> Śūngattaraiyan, who also built a sluice of stone (for the tank).
400	Paṇappādi.—Side of a rock near an irrigation-tank known as Karuṅgal-tāṅgal.	..	....	..	Do. . .	Modern. An obscure formula, giving the names of those exempt from the evil aspect of Saturn.
401	Tiruppālappandal.—South wall of the central shrine in the Maḍhyasthanātha temple.	..	....	..	Do. . .	In characters of the 16th century A.D. Records the assignment by the temple authorities of certain lands, house-site and a portion of the food daily offered in the temple, to Kālingarāyar Unṇāmula-Nayinār Ellappa-Nayinār for having composed an <i>ulā</i> , evidently in praise of the deity of the place.
402	West wall of the maṇḍapa in front of the same shrine.	..	....	..	Do. . .	Records remission of taxes by Magadēśan Rājārājādēvan Poṇṇarappinān from the 6th year of rule (probably of himself) on the lands given for the <i>tiruppālī-ēṭṭeṭṭi</i> (early morning) service in the temple by a certain Periyanaayan Sembaliyālvān.
403	West and south walls of the same maṇḍapa.	Vijayanagara .	Vira Bhūpatirāya-Uḍaiyar	Saka 1333, Vikṛiti, Kaṇṇi, śu. chaturdaśi, Friday, Śada-yam.	Do. . .	Damaged. Records a <i>sarvaṇāya</i> gift of land at Meyyūr for worship and repairs in the temple of Tirunāgīsvaramudaiya Nāyanār at Tiruppālappandal, a suburb of Maḍiyannūr in Kūṭṭuṇḍa-nāḍu, a district of Magadai-maṇḍalam in Kurukkal-kūram, a subdivision of Malaḍu <i>alias</i> Jananātha-vaḷanāḍu.
404	South wall of same maṇḍapa	Do. . .	Do. . .	Saka 1333, Vikṛiti, Tuḷā, śu. chaturdaśi, Friday.	Do. . .	Records a remission by the <i>Nāṭṭavar</i> of Palāṅgūr-parru and Muḍiyannūr-parru of Magadai-maṇḍalam, of certain taxes on a <i>dēvadāna</i> land at Meyyūr tenanted by one Vadaṇṇarudaiyān Tiruvambalapperumāl to provide for worship, festivals and repairs in the temple.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i>					
	TRUUKKOYILUR TALUK— <i>contd.</i>					
405	Triuppālappandal— <i>contd.</i> Same wall . . . . .	..	....	7th year	Tamil	In characters of the 13th century A.D. States that the 6th day festival in the temple was to be conducted by the Pīlānāttār (community) every year.
406	Do.	Vijayanagara .	Vira Bhūpeti-Uḍaiyar, son of Vira-Dēvarāya.	Śaka 1338, Durmukhi, Kanni, ba. dasami, Wednesday, Puna-rpūsam.	Do.	Records a gift of two pieces of land at Palaigūr as tax-free <i>sarvamanāya</i> , one for offerings (<i>tiruvāṇam-amudū śeḍarūḍa</i>) during the <i>ardhayaṁa</i> service and the other for worship and repairs, to the temple of Tirunāgīsuramudaiya-Nāyanār at Triuppālappandal, a quarter of Muḍiḷya* ¹ in the Kīṭṭun-da-nādu of Vāṇagōppādi 'on the southern bank', a subdivision of Magadai-maṇḍalam in Kurukkai-kūram of Malaḍu alias Jananātha-valanāḍu, by Annadādeva-Uḍaiyar, son of Mahāpradhāna Chavunḍappa-Uḍaiyar, for the welfare of the king.
407	East wall of the same maṇḍapa	Chōla	Tribhuvanachakravartin Kulōttunga-Chōḷadeva.	26th year	Do.	Records a gift of land as <i>dēvādāna</i> to the temple by a certain Māraṇ Kulāndāṇ Śēdirāyan of Kūḍal in Tirumunaiḍpāḍi-nādu, (an <i>agambāḍimudali</i>) of Magadēsan Rā[ja*] rā[ja*]-dēvaṇ Poṇparappinān of Aṟēgalūr in Aṟṟūr-kūram. Triuppālappandal is stated to be situated in Kīḷkoṇḍai-nādu of Vāṇagōppādi.
408	Same wall	..	Poṇparappina-Nāyanār	15th year	Do.	Ends of lines built in. Records an agreement made by the Sivabrāhmaṇas of the temple to conduct worship and offerings on two of the festival days with the annual interest on 30 <i>kalam</i> of paddy received by them from the <i>Dēvabarmis</i> of the temples of Tiruvannāmalai-nḍaiya-Nāyanār (at Tiruvannāmalai ?) and of Tiruvirāṭṭānamudaiya-Nāyanār at Tiruvakkōvilūr.
409	Do.	Vijayanagara .	Vira-Bhūpatirāya, son of Vira-Dēvarāya.	Śaka 1337, Kanni, Śu. 10, Friday, Uttirā-ḍam.	Do.	Records the gift of the village Tēṇūr belonging to Palaigūr-paru as tax-free <i>dēvādāna</i> for worship and repairs in the temple at Triuppālappandal in Muḍiyanūr-paru of Magadai-maṇḍalam 'on the southern bank of the Pennai' by Mahāpradhāna Maṇjappa-Uḍaiyar, for the welfare of his master.
410	North wall of the same maṇḍapa	Do.	Viruppana-Uḍaiyar, son of Ariyaṇa-Uḍaiyar (Harthara).	Śaka 1309, Prahava, Śimha, Śu. 13, Wednesday, Uttirā-ḍam.	Do.	Records a gift of the hamlet Maritti-ēndal as tax-free <i>dēvādāna</i> for the celebration of the <i>Tiruvādrāi</i> festival in the temple by Vāṅgaramudaiyaṇ Karpaga-Nāyanār Dēvāṇḍār. Triuppālappandal is stated to be in Kīṭṭun-da-nādu of Vāṇagōppādi 'on the southern bank of the Pennai'.
411	Slab built into the floor in front of the same maṇḍapa.	Do.	Vira Bukkaḷaḷa-Uḍaiyar, son of Vira-Ariyāyan (Harthara).	Vikrama, Purattādi, 19.	Do.	Worn out. Records the grant of the right of collecting the taxes on behalf of the king in Palaigūr-paru and Muḍiyanūr-paru in Magadai-maṇḍalam to Tripuraharī-Dēvvaṇṇaṅgal (Tripurāṇḍeva).

412	North wall of the Kanakāmbikā shrine in the same temple.	Do. . .	Vira Bhūpati-Udaiyar, son of Virā- Dēvarāya.	Saka 1335, Vijaya, Kanni, śu. 13, Fri- day, Śadaiyam.	Do. . .	Damaged. Records the gift by a certain Sadāśivadēva of land, which he had previously obtained as <i>madappuram</i> , for conducting a service in his name in the temple of Tirunāgē- varam-Udaiyar at Tiruppalaippandal.
413	South wall of the same shrine	Do. . .	Vira Bukkarāya	Saka 1327, Parthiva, Karkataka, śu. 5, Monday, Hasta.	Do. . .	Registers a tax-free gift of the village Ponni-Endal for offerings to the god and the goddess Alagiya-Ponni-Nāch- chiyar at Tiruppalaippandal for the welfare of the king.
414	Wall of the south verandah in the first prakāra of the same temple.	Do. . .	....	Saka 1427, [Raktā]- kshi, Tula, śu. paurṇami, Friday, Uttirādam.	Do. . .	Highly damaged. Mentions Kōnērīraṇ Narasaiyattēvarā- yar.
415	Same wall	Do. . .	Vira Bhūpati-Udaiyar	Saka 1333, Vikriti, Ādi. 4.	Do. . .	States that as certain taxes due to be collected for the temple of Ponnambalanātha had fallen into abeyance, these were revived by order of the king and utilised for conducting a service in his name.
416	Do.	Sāluva . . .	Narasimhadēva-Mahārāya	Saka 1393, Vikriti, Arpaśi 13, trayō- daśi, Monday, Āsvati.	Do. . .	States that as several <i>mandapas</i> , <i>gōpuras</i> , etc., in different places suffered damage, and worship in temples was stopped on account of the <i>Oḍḍiyan-galabat</i> , these were restored by order of the king issued to his agent Annamarasa.
417	Wall of the west verandah in the same prakāra.	Vijayanagara . .	Vira Bukkaṇa-Oḍeya.	Saka 1326, Tārana, Dhanus, śu. 14, Monday, Mṛga- śirsha.	Do. . .	Registers gift of land and a house-site for the maintenance of a person doing the service of <i>tirumanijanam</i> and <i>tiruvādivēlam</i> to the god Nāduvāriyūm-Perumal-Nāyaṇar. Mentions Ayyamperumal-Piḷḷai, an officer of Vaiyyappa-Nāyaka.
418	East wall of the same prakāra (outside), north of entrance.	Do. . .	Sadāśivadēva-Mahārāya	Saka 1469, Parā- bhava, Karkataka, śu. 5, Hasta, Monday.	Do. . .	Modern. States that the <i>Mahājanas</i> of Muḍiyanūr decided that the <i>Sarkkēts</i> of different <i>mandalas</i> were not eligible for the privilege of <i>pāvādai</i> and <i>parivaṭṭam</i> at Muḍiyanūr.
419	Same wall (behind the Vināyaka shrine)	..	....	Tārana, Chittirai 3 .	Do. . .	Fragments. One of them dated in Bhava, Āni 13, is much damaged and mentions Malavarāya. Another contains the name Śevrappanāyakkar-Ayyaṇ.
420	Three detached slabs built into the same wall.	..	....	..	Tamil (prose and verse).	Registers the order issued during the <i>pārapaiyam</i> of Tirumalai-Nambi Si (Śrī)rāmāyaṇār-Ayyan granting the fishing tax for the upkeep of the tank at Tiruppalaippandal, for the merit of Kōnēti Rāmarāja Obalaiyadēva-Mahārāja.
421	Slab set up to the south of the entrance into the same temple.	Vijayanagara . .	Sadāśivadēva-Mahārāya	Saka 1479, Piṅgala, Kanni, dvādaśi, Sunday.	Tamil . . .	Registers gift of land to (god) Dakṣiṇāmūrti for the merit of Śrīraṅgarāyar-Ayyan by Rayappa-Nāyaka and others.
422	Rock known as Maḍuvāṇaikuttai-pārai to the west of the same temple.	Do. . .	....	Saka 1533, Sādhā- raṇa, Āvaṇi 26.	Do. . .	Modern. States that the stone mortar (<i>uralkūṭi</i>) was the gift of a stone mason.
423	Another rock known as Kūṇḍarakkallu- pārai to the west of the same temple.	..	....	Saumya, Māsi 20	Do. . .	Incomplete. Mentions the Pajjis of Muḍiyanūr.
424	Rock known as Sonappārai in a private land to the south of the village.	Pāṇḍya . . .	Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	3rd year	Do. . .	Modern. States that the well was called 'Tachchan-Nayinār- kēyaru.'
425	Slab lying in a field to the north of a shrine known as Rājākōyl.	..	....	..	Do. . .	

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—<i>contd.</i>					
	TIRUKKOYILUR TALUK—<i>contd.</i>					
	Tiruppālappāṇḍal—<i>contd.</i>					
426	Slab lying near a well in a field known as Toppuchēñi-vayal.	Vijayanagara .	Venkatapatirāya .	Śaka 14716, Ānanda, Chittirai.	Tamil .	Registers gift of land for worship to god Kumārasvāmi at Tiruppālappāṇḍal, for the merit of Kulasekhara-Vāṇādarāyaṇ.
427	Nariyandal—Rock known as Paṭṭippāvai in a field north of the village.	..	....	Śrīmukha, Paṅguṇi 3	Do. .	Modern. States that Nariyār-ēndal was the <i>arasi-mānyam</i> of Vāṇādarāya. (See No. 394 above.)
428	Śāngiyam.—Slab lying in a dry land known as Natiakkollai east of Paḷayan-kulam.	..	....	Mannatha, Sinha, su. paurṇami, Pūsam, Saturday.	Do. .	Damaged. Seems to register that the income from the village called Arundamulaiyamman-pālaiyam was to be utilised for the sacred bath of the goddess.
429	Jambai.—South wall of the maṇḍapa in front of the central shrine, Jambunatha temple.	Chōḷa .	Tribhuvanachakravartin Chōḷadēva.	49th year .	Do. .	Registers gift of gold by a Kaikōḷa for supplying flowers on two festival days in the temple of Tiruttāṇṭōṇṭisvaram-udaiya-Mahādēva at Saṅbai <i>alias</i> Virarājendrapuram.
430	Same wall.	Do. .	Do. .	46th year .	Do. .	Registers gift of the taxes <i>perumpādi-kāval</i> and <i>śirupādi-kāval</i> at Kulamaṅgalam <i>alias</i> Virasōlanallūr 'on the southern bank of the Pennai' for offerings, etc., during the midnight service in the temple at Jambai by Sagirayaṇ Anuppūvaṇ <i>alias</i> Kulōttuṅgaśōḷa-Malayakularāyaṇ.
431	West base of the Dakṣiṇamūrti shrine .	Do. .	Tribhuvanavradēva .	37th year .	Do. .	Damaged. Seems to register a gift of land for offerings to the god.
432	West verandah in the first prakāra .	..	....	..	Do. .	States that the image (of the goddess) Bhuvanāpatī-Nāchoiyār was set up by a dancing girl of the temple.
433	West wall of the maṇḍapa in the same temple.	Vijayanagara .	Viruppaṇa-Udayar .	Prabhava, Chittirai 28, Purnapūsam, paṇḍami, Tuesday.	Do. .	Registers gift of land in Kaliyappādi by the temple authorities to Śrīyadēva, son of Vannenjaperumāl, for the service of 'Tiruttūdu-miṇṇappaṇṇēydaḷ' in the temple.
434	West wall of the gōpura (inside), right of entrance.	Chōḷa .	Tribhuvanachakravartin [rājadēva].	(Lost)	Do. .	Built in at the beginning. Seems to register a gift of land for offerings to the image of the god at Jambai when taken in procession during the months of Paṅguṇi and Āṇi.
435	Same wall, left of entrance	Do. .	Do. .	22nd year .	Do. .	Portions lost. Seems to register gift of land by Dēvanna... son of a <i>dandānāyaka</i> of (Hoysala) [Sō]mśvaradēva, for the <i>tiruppaṭṭi-ṭṭuṭchi</i> service of the god.
436	East wall of the first prakāra (outside) .	Pāṇḍya .	Tribhuvanachakravartin Pāṇḍyadēva.	4th year (in words)	Do. .	Two fragments one of which mentions Mahābali-Vānarāyar, a <i>Mudali</i> of the king and the other seems to provide for offerings to the god Naralōka viṣṇuramudaiyar by Munaiyadaraiyaṇ Vettuvāṇ Ālavandāṇ Iruṅgōḷaṇ.
437	Same wall	Rāṣṭrakūṭa .	Kannaradēva .	(Lost)	Do. .	Fragment. Seems to refer to a gift of lamp to (the image of) Śrīyadēva.

	Do.	Pāṇḍya	Māraṇman Tribhuvanachakravartin Kulaśekharaḍēva.	39th year, Mithuṇa, śu....	Do.	Fragment. Mentions the levy in paddy to be collected from different crops cultivated on dry and wet lands.
438	Do.				Do.	Fragment. Refers to the stabbing of Vallāḍēva by Nāyaṇār Gaṇḍagōpālāḍēvar.
439	Stones built into the south wall of the Ammaṇ shrine in the same temple.	Chōla	Tribhuvanachakravartin Rājārāḍēva	23rd year, Chittirai	Do.	Registers the order issued by Rāyasam Tirumalaiyya fixing the taxes to be levied on the new settlers at Sēṇbai and on those trading in the (weekly) market.
440	Slab set up near the Aiyānār shrine in the village.	....	....	Dhātu, Āvaṇi 20	Do.	Registers gift of gold by Tiruvayyaṇār for burning a lamp before the god Nēgarichurattāivār at Vālaiyūr and the agreement of the Sankarappādiyār to continue the charity.
441	Rock near the ruins of Allināthasvāmin temple in a dry land to the west of the hillock.	Rāshtrakūṭa	Kannaradēva	18th year	Do.	Registers an agreement given by the Vālaiyār of Vālaiyūr to burn a lamp before the god Nēgarisvarattāivār for 15 <i>kalaiju</i> of gold received by them from Apukkaṇ Tūduvaṇ, a Kaikkōla belonging to the body-guard of the Vaidumba king.
442	Same rock	Do.	Do.	23rd year	Do.	States that the order of Tenṇavan Brahmādhirāja issued in the 4th year and 162nd day (of Gaṇḍarāḍiṭṭya?), granting the village Sīrupaṇaiyūr as <i>dēvaḍana</i> for worship and offerings to god Śrī-Gaṇḍarāḍiṭṭa-Adittagarattudēva in the temple constructed on the hill at Vālaiyūr in the time of the king (Uḍaiyār) Aiyanaḍi was given effect to now.
443	East side of a boulder known as Ālērāp-pārai on the same hillock.	Chōla	Parakēsarivarman, 'who took Madura'	40th year	Do.	Modern. Registers gift of land by Rāsappa-Nālya* Jkarayyaṇ to the goddess Kastūri-Ammal.
444	Rock near the Kastūriyammaṇ shrine, a furlong to the east of the same hillock.	..	....	Viśvāvasu, Āṇi 15	Do.	In characters of the 17th century A. D. Registers gift of land to Sāṇbai-nātha-Vettiyār by Ellappa-Nāyaka, the agent of Giriṇṇappa-Nāyaka who was the agent of Lechchupati-Nāyaka.
445	Rock called Naḍupparai in a field about 2 furlongs to the east of the same hillock.	..	....	Durmukhi, Āḍi 27	Do.	Registers gift of land after reclamation as <i>ērippaṭṭi</i> by Sakkaṇ Vayiri, for improving the tank belonging to Nāttār-Perum-paḷi of Vālaiyūr in Vāṇagōppādi.
446	Pallichandal.—Rock under a mango tree on the east side of a stream known as Paṇakkāṭṭu-ōḍai.	Chōla	Parakēsarivarman	2 [1]st year	Do.	Registers gift of land by a certain Periyaṇāṭṭu-vēḷāṇ to the Ayyaṇār temple.
447	Rock in a field near Oṇḍi-Aiyānār shrine north of the village.	..	....	Śārvari, Paṇḍuṇi 5	Do.	Registers the order (<i>tarava</i>) issued by Nēminātha in charge of Gaṇḍarāḍiṭṭap-perumpalli declaring (a portion of) Jambai <i>aiyas</i> Viṇarājēndrapuram as an asylum for the oppressed, with the name of 'Sōḷatūṇṇaṇ Ālavandāṇ Āṇjūṇ-pugaḷiḍam'.
448	Rock called Kōḍampārai near the same shrine.	Chōla	Rājārāḍēva (III)	6th year (in words)	Do.	States that the order remitting the <i>jōḍi</i> and <i>sūlavari</i> taxes, issued by the king at the instance of Vāiyappa-Nāyaka, for offerings and worship to (the Jaina image) Nāyaṇār Vijaya-Nāyakar at Sāṇbai, was engraved (later) in the time of Vēḷur Bommu-Nāyaka.
449	Slab set up on the ruined mound of a Jaina temple called Sainiyammankōyil.	Vijayanagara	Achyutadēva-Mahārāya	Saka 1452 (wrong), Nandana, Mithuṇa, śu.10, Svāti, Wednesday.	Do.	Registers gift of the village Attamalayamāṇapattu in Vāṇagōppāḍi-nāḍu by Ākāśāraṇ Tiruvāṇāmalaipettimāl <i>aiyas</i> Rājagambhira-Chōḍiyāraṇ for offerings and worship to the god Vayirūramuḍaiya-Nāyaṇār <i>aiyas</i> Ērivalāṇcheyda-Nāyaṇār and Durgaiyār at Sāṇbai.
450	Tavaḍiyakuppam.—Rock in the middle of the East street.	Chōla	Tribhuvanachakravartin Rājārāḍēva	26 + 1st year, Kārtti-gai, ba.8, Monday, [Pūram].	Do.	

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> TIRUKKOYLUR TALUK— <i>contd.</i> Tēvadiyākuppam— <i>contd.</i>					
451	Rock known as Kallānkuttupārai north of the village.	..	....	Vikrīti, Āvāni...., Hasta, Monday.	Tamil . . .	In characters of the 17th century A. D. Damaged. Refers to a previous grant of Attamillappattin for the conduct of a service called <i>Vikramapāṇḍiyāṇ-śāndi</i> .
452	Murukkappāḍi.—Slab set up in a dry land to the east of the main road.	..	....	..	Do.	In characters of the 16th century A. D. Damaged. Seems to record a gift of land for a lamp by Pottaya-Devachola-Mahārāja.
453	Rock known as Rājākōyil in another dry land.	..	....	Rākshasa . .	Do.	In characters of the 18th century A. D. Registers an arrangement for levy of a tax on the lands watered by the tank at Murukkappāḍi.
454	Slab set up in a dry land known as Kuppatēri-kollai.	..	....	..	Do.	Modern. Registers gift of land to Ammaiappa-Nayinār at Murukkappāḍi.
455	Kāṅgiyanūr.—Rock in a <i>poramboke</i> land to the east of the road leading to the <i>chēri</i> .	Vijayanagara .	Viruppaṇa-Uḍaiyar, son of Harihara	Rudhīrōḍgāri, Rishabha, śu. Friday, Anusham.	Do.	States that a piece of land in Gāṅgēyanallūr situated in Vāṅgōppāḍi and belonging to the temple of Tiruvannāmalai-uḍaiya-Nāyaṇār, which had been improved by Ulagudaiya-Nāchehiyār and her father-in-law Selvar Yādarāyār was given over for cultivation to Maṇḍalapurushar, the son of the former, on favourable terms.
456	Rock in a field known as Tachchan-kollai	..	....	Makara, śu. . .	Do.	Damaged and fragmentary. Mentions gift of land in Gāṅgēyanallūr as <i>Durgai-paṭṭa</i> .
457	Rock known as Āṇaikkalpārai in a land to the north of the stream.	Vijayanagara .	Viruppaṇa-Uḍaiyar, son of Ariyappa-Uḍaiyar.	Śaka 1303 (wrong), Krōdhana, Kārtti-gai, [Makara], śu. 10, Monday.	Do.	Registers an assignment of land in Gāṅgēyanallūr by Dēvar Yādarāyār to a certain Toṇḍaimāṇār, belonging to the <i>Nattamakkaḷ</i> community.
458	On a stone set up in a dry land known as Eḷukalumēḍu, a mile to the north of the village.	..	....	..	Do.	The characters are of about the 10th century A.D. Records the <i>parani</i> (vow) observed by Perri, the wife of Vlaiyaṇ-udaiyaṇ-Bhaṭṭāṇ and daughter of Taṇḍalaipākkam-Uḍaiyaṇ.
459	On another slab in the same place	..	..	..	Do.	The characters are of about the 10th century A.D. States that this is the column (<i>tari</i>) marking the site where Pālai, wife (?) of Kurukkai-uḍaiyaṇ Nambāṇ and daughter of Kuḷi Muttan, observed the <i>parani</i> vow.
460	On a third slab in the same place	..	....	..	Do.	The characters are of about 10th century A.D. States that this <i>tari</i> marks the place where Tiruvi, wife of Siruvudaiyaṇ Vādugaṇ and daughter of Padiyaṇ of Kurukkai observed a similar vow.
461	On a fourth slab in the same place	..	..	..	Do.	The characters are of about 10th century A.D. Records that the <i>parani</i> vow was observed by Naigi, wife of Tatti of Vāṇḍegappāḍi and daughter of Kāman of Meylūr*.

462	Chittapaṭṭanam. —Slab set up in front of the <i>Aṇṇimalaisvāmi</i> temple.	Vijayanagara . . .	Achyutadēva-Mahārāya . . .	Śaka 1456, Vijaya, Mma, śu. 5, Thursday, Mṛigaśīrsha.	Do. . .	Damaged at the end. Mentions Siddhavarṇam in Vāṇagappāṇaḍu and a gift of land for the maintenance of a building erected therein.
463	Slab set up behind a Samādhi shrine near the same temple.	..	....	Prabhava, Chittirai 3	Do. . .	In characters of the 17th century A.D. Registers gift of certain imposts on marriage, etc., by the <i>Uṇṇar</i> of Siddhavarṇam to a <i>maṭha</i> at the place for the merit of Vāṇarāyaṇa-Paṇḍāram.
464	Manalūrpēt. —Door-jamb on either side of the entrance into the Kāmākshī-Amman shrine in the Agastyaśvara temple.	Chōla . . .	Rājārājakesarivarman (Rājārāja I)	16th year	Do. . .	Damaged. Begins with the introduction ' <i>Tirumagalpōla</i> ,' etc. Seems to register a gift of land for offerings, worship, etc., to the god in the southern temple at Manalūr by Kausikan Mādhavaṇ Nārāyaṇa, a member of the <i>parishad</i> of the village, who also built a <i>maṭha</i> there.
465	Wall of the Viṣṇu temple . . .	Vijayanagara . . .	Achyutadēva-Mahārāya Sadāśivadēva-Mahārāya.	Śaka 1474, Paridhāvin, Āvaṇi, śu. 12, Hasta.	Do. . .	Registers gift by Śūrapa-Nāyaka of the two villages Ādanūr and Arumba.....in Magadai-maṇḍalam <i>alias</i> Rāṭuttanallūr-śīrmai which had been given to him as <i>nāyakataṇa</i> , for offerings and worship to the god, for the merit of his father Pottappi-Nāyaka of the Kaṣyapa-gōtra.
466	Do. do. . .	..	....	Śaka 1476, Tiruvōnam.	Do. . .	Portions lost in the middle. Mentions [Śūralppa-Nāyaka and his gift to Kariya-Perumā].
467	Stones built into the tier and basement of a ruined temple known as Kākkā-Nācheiyār-maṇḍapa.	Pallava . . .	Nandivikramavarman	18th year (in words)	Do. . .	Fragment. Registers gift of gold by Dēva-Maraṇ, a member of the <i>Gaṇa</i> of the village, for a lamp in the temple of Tiruuludīśvarattu-Mahādēva.
468	Other stones built into the same tier and maṇḍapa.	..	....	13th year (in words)	Do. . .	In characters of the 9th century A.D. Registers gift of gold by Sāttai . . . of Paṇḍi-nāḍu for a lamp in the temple.
469	Do. do. . .	Pallava . . .	Vijaya-Nandivikramavar[man]	5th year (in words)	Do. . .	Fragment. Registers gift of a village for offerings and lamp, by Mahādēvadigaḷ, the daughter of Vāṇakōvāriyar Siddhavadāvanār (with the permission of her elder brother).....yar Vayirimeṇṇār. Another fragment in the same place dated in the 7th year, probably of the same king, registers gift of gold for offerings to the god by Pullāli Sāttai.
470	Stone known as Sanyāsiyappan set up on a plain to the west of the hamlet Pillaiyārpālayam.	Vijayanagara . . .	Sadāśivadēva-Mahārāya . . .	Śaka 1482, Raudri, Arpaśi, 10.	Do. . .	Registers gift of the village Puḍuppalaiyam to the temple of Terunda-Pillaiyar at Manalūr by Kanakappa-Nāyaka for the merit of Śūrapa-Nāyaka.
471	Elavānāsūr. —South wall of the maṇḍapa in front of the central shrine in the Grāmardhanāthēśvara temple.	Chōla . . .	Kulōttuṅga-Chōḷadēva 'who took Ilam and Madura'.	1* year . . .	Do. . .	Fragment. Registers gift of gold for a lamp.
472	Same wall . . .	Do. . .	Kulōttuṅga-Chōḷadēva . . .	2nd year	Do. . .	Incomplete. Registers gift of gold by Bhārgavaṇ Vellai-vāraṇ Nambi for a lamp.
473	West wall of the same maṇḍapa . . .	Do. . .	Rājakesarivarman <i>alias</i> Rājamahēndradēva.	Do.	Do. . .	Begins with the introduction ' <i>Tirumagal</i> ,' etc. Registers gift of land for a flower-garden and for offerings and worship to Ūṇḍaiya-Mahādēva at Irāiyānariyūr <i>alias</i> Solakēraja-chaturvēdimangalam, a <i>brahmadēya</i> of Parapūr-kūrṇam in Malāḍu <i>alias</i> Jananātha-valanāḍu by Paṭṭāḷakan Chintāmani <i>alias</i> Narēndraśikha. manī-Mūvēndavēḷaṇ, the headman of Karambiyam.
474	Do. do. . .	Do. . .	Parakesarivarman <i>alias</i> Tribhuvana-chakravartin Rājārājadēva.	8th year	Do. . .	States that Alappirandān Eḷisimōṅgaṇ <i>alias</i> Kulōttuṅgaśōla-Kāḍavarāyar erected the Eḷisimōṅgaṇ-tirumaṇḍapa and effected certain repairs to the temple.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>contd.</i> TRUKKÖYLÜR TALUK— <i>contd.</i> Elavānāśūr— <i>contd.</i>					
475	North wall of the same mandapa .	Chōla . . .	Rājādhirājadēva, ' who took Ilam and Madurai .	13th year . . .	Tamil . . .	Registers gift of money by a <i>Vāniya</i> of Tirukkōylūr for a perpetual lamp in the temple.
476	Do. do. . .	Do. . . .	Rājādhirājadēva	13th year, Arpaśi . . .	Do. . . .	Unfinished. Registers gift of money by a private individual for a twilight lamp in the temple.
477	Do. do. . .	Do. . . .	Tribhuvanaachakravartin Kulōttuṅga-Chōladēva.	11th year, " . . .	Do. . . .	Registers an agreement given by two <i>Sivabrāhmaṇas</i> of the temple to maintain a lamp for the money received by them from a private person.
478	Do. do. . .	Do. . . .	Do. do. . .	10th " . . .	Do. . . .	Registers gift of money by a <i>Vāniya</i> of Pennāgaḍam for a lamp in the temple.
479	East wall of the same mandapa . . .	Vijayanagara . . .	Achyutadēva-Mahārāya, son of Išvara-Narasimha.	Śaka 1453, Khara, Mīna, anāvāya, Thursday, Uttirat-tādi.	Do. . . .	Registers gift of two hamlets clubbed into a village called Tirumalarajapuram by the king in the name of his brother-in-law Tirumalarāja, to Varadarāja-Sarasvatī-Dikṣita, son of Varadarāja-Bhaṭṭa of the Bhārgava-gotra, belonging to Iraivānaraiyūr.
480	Wall of north verandah in the first prakāra of the same temple.	..	....	Śaka 1284, Subhakrit, Dhanus, śu. 13, Wednesday, Kārtigai.	Do. . . .	Registers gift of land by Mānikka-Nāyanār Gāṅgēyārāyan, son of Sēmbōdi Villavadaraiyar of Palampattinam in Paṭṭiṇāḍu, a subdivision of Sēmbūr-kōttam, a district of Jayah-gōṇḍasōla-maṇḍalam, for perpetual lamps in the temple. This gift was ordered to be engraved in the temple by Goppanaigaḷ.
481	Same wall . . . . .	..	....	Subhakrit, Paṅguṇi 16.	Do. . . .	Registers gift of land for a perpetual lamp by Rājanārāyaṇa Narasiṅga-Munaiyadaraiyan, with the permission of the king (Uḍaiyār). Connected with No. 480 above.
482	Wall of south verandah in the same prakāra.	Pāṇḍya . . .	Tribhuvanaachakravartin Sundara-Pāṇḍyadēva.	13+1st year, 217th day.	Do. . . .	Registers gift of the village Vēṅgaipādi for offerings and worship to the image of Chokka-Nayinār consecrated by Poṇṇiśārvandaṇ <i>alias</i> Tirumudikkari in the temple.
483	Same wall . . . . .	..	....	Śaka 1461, Viḷambi, Mēsha, śu. 10, Monday, Makthā.	Do. . . .	Registers gift of the village Viramaṅgalam for the expenses of the car festival in the temple, by Anandatāṇḍavaperumāl Toṇḍaimānār of Valudilampattu, on the representation of Veṅṇumalaiyittār Kaliyugarāma-Toṇḍaimānār.
484	West wall of the first prakāra in the same temple.	..	....	..	Do. . . .	Beginning wanting. Records remission of taxes on the <i>dēvadāna</i> villages by Munaiyadaraiyan Achalakulōttuṅga <i>alias</i> Rājarāja-Kāḍavarāya for offerings and worship to the god.

485	Same wall	.	.	.	.	.	Do.	Registers gift of land and house-site in Anandatāṇḍavai-tiruvīdi to Trumalai-Nayinar Chandrasekhara, a disciple of Tiruvannāmalai Satyanāna-Darśanigal of the Meykaṇḍa-santāna, for having composed the <i>Iraṭai-purāṇam</i> .
486	West wall of the second prakāra in the same temple.	.	.	.	.	.	Do.	States that as Gāṅgārāyar, a Kaikkola-Mudali was made the <i>pidāraṇ</i> of the village, he was allowed to own a loom free of tax, as the gift of Vengappayan the <i>Pradhāni</i> of Srappanna-Nāyaka.
487	North wall of the Kalyāṇa-maṇḍapa in same temple.	.	.	.	.	.	Do.	Registers gift of the village Pichchāṇḍankurichchi-tāṅgal by Vēlur Bommu-Nāyaka for the expenses of the sixth day festival of the god, for the merit of Krishnappa-Nāyaka.
488	East wall of the same maṇḍapa	.	.	.	.	.	Do.	Registers gift of the village Settiṇḍal-tāṅgal made for the merit of Krishnappa-Nāyaka by Vēlur Bommu-Nāyaka for the expenses of the morning bath of the god.
489	East wall of the shrine of the goddess in the same temple.	.	.	.	.	.	Do.	Registers gift of the village Arumpullippādi <i>alias</i> Rājārāja-maṅgalam to the <i>Dēvarāṇḍiār</i> of the temple for the service of singing and dancing therein.
490	North wall of the same shrine	.	.	.	.	.	Do.	States that the Valaṅgai and Iḍaṅgai classes assembled in the <i>Periya-maṇḍapa</i> of the temple and revised the rates of taxes to be collected from the tenants and others who had been the victims of oppression previously.
491	Same wall	.	.	.	.	.	Do.	States that on the orders of Tripurārīḍēvar, the lands which had been assigned to Nāgādēva-Anṇagāl, were reclassified according to the old scale to minimise the difficulty of collecting its tax in money.
492	North wall (inside) of the outer prakāra in the same temple.	.	.	.	.	.	Do.	Registers the <i>vyavasthā-patra</i> granted by the <i>tāṇṭiār</i> to the <i>Pāraṭivas</i> of the temple granting them the same privileges as were enjoyed by the members of this community in Pāṇḍi-maṇḍalam, Sōla-maṇḍalam, Magadai-maṇḍalam, etc.
493	East wall of the outer gōpura	.	.	.	.	.	Do.	States that as the <i>Aṇṇu-jāti-Paṇḍālattār</i> had emigrated, the <i>Nāṭṭār</i> of the twelve divisions gave an agreement to Rāyasam Trumalaiyar and Krishnappa-Malavārāya-Nayanar, the chief of Ariyalūr, granting to these communities the same privileges as in Śenji, Padaividu and Tiruvannāmalai.
494	Same wall	.	.	.	.	.	Do.	States that on the occasion of a lunar eclipse while staying at Tillaishānam on the Kāvēri, Timmappa-Nāyaka, son of Mallappa-Nāyaka, the <i>vāsāl</i> officer of Krishnadevārāya, restored the village Sombiyannahādēvi to the temple of Ūrbāgamkondarūṭiya-Nayinār at Iraivānaraiyūr for the merit of his master.
495	West wall of the same gōpura, left of entrance.	.	.	.	.	.	Do.	Registers the restitution to the temple, of the village Śūriyāṇ-kurichchi originally given for the merit of the 4 sons of Vāsāl Mallappa-Nāyaka by his agent Rāmaliyar, son of Vasava-Nāyaka, but which had been converted into a <i>paṇḍāraṇḍai</i> later on.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT— <i>concl'd.</i> TIRUKKOYILUR TALUK— <i>concl'd.</i> Elavānāśur — <i>concl'd.</i>					
496	Same wall, right of entrance . . .	Chōla . . .	Tribhuvanachakravartin Chōladēva.	30th year . . .	Tamil . . .	States that Ālappirandān Rājagambhira-Kāḍavarāyan <i>alias</i> Alagiya-Pallavan Śaṭṭimperumāḷ of Kūḍalūr constructed this <i>gōpura</i> .
497	Same place . . .	..	..	..	Tamil (verse) . .	In characters of the 15th century A.D. A verse by Pirānta-kan Damōdara-Bhaṭṭa <i>alias</i> Pāṇḍavadūta in praise of his own military achievements.
498	Do. left of entrance . . .	..	..	..	Tamil . . .	In characters of the 13th century A.D. States that the <i>tirumāḷigai</i> near this <i>gōpura</i> was constructed by Malayamān Sūrya[n*] Nīrēraṇ <i>alias</i> Eḍirigalnāyan Rājja*[rājja*]-Malayakularāyan of Kiliyūr.
499	Same place . . .	..	..	..	Tamil (verse) . .	In characters of the 15th century A.D. Verse in praise of some achievements of Sōmāśi Madhavaṇ of Kuṇṇai.
500	West wall, outer prakāra . . .	..	..	..	Tamil . . .	In characters of the 13th century A.D. Registers the vow of fealty taken by Tīngai-uḍaiyaṇ, a <i>Vēlaikkāra</i> of Eḍirigalnāyan, to die with his master.
501	Same wall . . .	..	..	..	Do. . .	Do. Registers a similar vow of Dēvappiḷlai.
502	Do.	Chōla . . .	Tribhuvanachakravartin Chōladēva.	13th year . . .	Do. . .	Registers a pact between Sūryadevaṇ Nīrēraṇ <i>alias</i> Rājaraja-Malayakularāyan, a Malayamān of Kiliyūr and the lord of Tīrukkōyilūr and Rājarajadevaṇ Poiṇparappiṇān <i>alias</i> Kulōt-tuṅgaśōja-Vaṇakōvaraiyan.
503	Do.	..	..	..	Tamil (verse) . .	In characters of the 15th century A.D. Records the gift of the village Sūriyaṇkurichechi to the god by a resident of Kachchi, in the time of Kōṇḍēva-Mahārāja. See also No. 495 above.
504	Do.	..	..	..	Tamil . . .	Records a vow of fealty taken by Tirumūdamalagiyaṇ, a <i>Vēlaikkāra</i> of Eḍirigalnāyan, to die with his master.
505	Rock in the Paḷli street in the same village.	..	..	..	Do. . .	In characters of the 15th century A.D. States that Minṇa, son of (?) Tirumālirunḷolainirār <i>alias</i> Malavarāyan of Nālaṇ, kuṇichohi in Pāṇḍi-nāḍu, blasted the rock and laid out a street for the god to be taken in procession.
506	Rock in a dry land called Ērikkarai-kol-lai to the west of the road to Asanūr.	Vijayanagara .	Vēṇkatapatirāya	Śaka 1517. Man-matha, Kārttigai 29, śu. 10, Saturday, Uṭṭirattadi.	Do. . .	Registers gift of land to Rājānarāyaṇa-Perumāḷ at Iraivāna-resūr by Vēṇkaṭṭanaḷ-Nāyaka for the merit of Koṇḍappa-Nāyaka.

507	Kilapālayam (hamlet of Elavānāśūr).—Rock in front of a private house.	..	....	Sādharana, Āvani 15	Do. . .	In characters of the 16th century A.D. Registers gift of taxes on looms at Iravānāśūr, evidently to the temple, by Mutturāja Īsurappaiyan, for the merit of Koṇḍama-Nāyaka Kṛṣṇama-Nāyaka.
508	Mēlapālayam (hamlet of Elavānāśūr).—Slab lying in a dry land called Vārikolai.	..	....	..	Do. . .	In characters of the 14th century A.D. Records the digging of the channel called Puttūr-kāl by Pannaranganār one of the wives of Pallavan <i>alias</i> Rājānarāya*ṇa-Kāḍavarāyan.
509	GINGEE TALUK. Peruvālūr .—North wall of the central shrine in the Tirukkōṭṣvara temple.	Chōla	Tribhuvanachakravartin Chōḷadēva 'who was pleased to take Madura and the crowned head of the Paṇḍya.'	18th year (in words)	Do. . .	Registers gift of taxes on some <i>dēvadāna</i> lands by the <i>agam-bādis</i> of Vayalūr for five twilight lamps in the temple of Tirukkōṭṣvaram-Uḍaiyār at Peruvēlūr <i>alias</i> Ediriśōḷanallūr in Uttamaśōḷa-vaṇanāḍu, a subdivision of Jayangonḍaśōḷa-maṇḍalam.
510	East wall of the maṇḍapa in front of the same shrine.	Do.	Tribhuvanachakravartin Chōḷadēva.	21st year, Kannī, śu. 10, Friday, Punnāṣam.	Do. . .	Registers gift of land by Śaṅkaraiyap-piḷḷai <i>alias</i> Sōḷanga-dēva, a <i>samanā-mudali</i> of Sambuvārāya, for offerings to the god.
511	Same wall . . . . .	..	....	Śaka 1298, Naḷa	Do. . .	Registers gift of land and house-site as <i>Vēḷa-eritti</i> to a certain Saurāja-Bhaṭṭa, by Dharaṇāppar, brother of Gaṇḍa-ragūḷi Mārāya-Nāyaka, son of Mahāpradhāni Sōmappa-Daṇḍanāyaka. Peruvālūr is called Sōmappa-Daṇḍanāyaka-chaturvēdimangalam.
512	Do.	Chōla	Rājakēśarivarman <i>alias</i> Tribhuvanachakravartin Kulōttunga-Chōḷadēva.	13th year (in words), Ādi, śu. 7, Thursday, Hasta.	Do. . .	Begins with the introduction <i>Pāṇḍu vaḷar</i> etc. Registers gift of land and house-sites in Peruvēlūr <i>alias</i> Ediriśōḷanallūr by Seṅgeṇi Nāḷayiravan Ammaiyaṇṇan <i>alias</i> Rājendraśōḷa-Sambuvārāya, a <i>Paḷḷi</i> of Muṇiūr <i>alias</i> Rājānarāya-chaturvēdimangalam in Oymā-nāḍu <i>alias</i> Vijayarājendra-vaṇanāḍu, a district of Jayangonḍaśōḷa-maṇḍalam to twelve Brahmans, and for offerings and worship to the god Trukkōṭṣvaram-Uḍaiyār consecrated by him in the village.
513	South wall of the same shrine	Vijayanagara	....	..	Do. . .	Registers an order given to a <i>śhānika</i> of the temple at Peruvēlūr by Gaṇḍaragūḷi Mārāya-Nāyaka, son of Sōmappa-Daṇḍanāyaka, the Mahāpradhāni of Kampaṇa-Uḍaiyār, son of Vira Bukkana-Uḍaiyār, exempting from the payment of taxes, a portion of the lands given to the temple on the occasion of forming an <i>agrakāra</i> and certain <i>dēvadāna</i> lands in the year Sādharana in the name of his father Sōmappa-Daṇḍanāyaka, which was now separated and apportioned to a Bhaṭṭa evidently for service in the temple.
514	Two slabs set up in the compound of the same temple.	..	....	Śaka 1697 (wrong), Nandana, Māsī 29.	Do. . .	Refers to the repairs done to a shrine at Peruvēlūr <i>alias</i> Ediriśōḷanallūr by a certain Rāguvayyan.
515	Gaṅgapuram .—South wall of the central shrine in the Varadarāja-Perumāḷ temple.	Vijayanagara	Kṛṣṇadēva-Mahārāja	Śaka [1432], Pramōdūta, Kannī, śu. 11, Friday.	Do. . .	Registers gift of the village Gaṅgapuram by Kattiya Tāḍi-Nāyaka for offerings and worship to the god Gaṅga-dēva-Perumāḷ at Gaṅgapuram in Anṇamaṅgalapparu, a subdivision of Śingamporuda-vaṇanāḍu, in Palkunṇrak-kōṭṭam, a district of Jayangonḍaśōḷa-maṇḍalam for the merit of the king.
516	Outer wall of the gōpura of the same temple.	..	....	Dhātu, Ādi 5 . . .	Do. . .	Registers gift of the <i>pudari</i> tax leviable on the shepherds by Tupakula Kishṭappa-Nāyaka, for a lamp in the temple.
517	Chittāmūr .—Base of the mānastambha in the Jaina temple.	..	....	Śaka 1500, Bahadhānya.	Do. . .	States that the <i>mānastambha</i> was the gift of Buśsetti, son of Bāyi-Setti, a <i>Vaiśya</i> of Jagatapī Gutti.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—<i>contd.</i>					
	GINGEE TALUK—<i>contd.</i>					
	Chittānūr—<i>contd.</i>					
518	Same base, another face . . . .	..	....	..	Sanskrit in Kannada	States that Buśrēṣṭi of the Mahā-Nāga-kula erected this <i>mānasamōha</i> .
519	Inner wall of the gōpura of the same temple.	..	....	..	Sanskrit in Grantha	Verses extolling the merit accruing from service rendered to the Jinālaya.
520	Same wall . . . .	..	....	Saka 1787, Krōdhana, Jyēṣṭha, śu. paur-nami, Friday, Mūla.	Do. . . .	States that Abhinava Ādisēna-Bhaṭṭāraka erected a <i>gōpura</i> with Jaina images, by public subscription.
521	Virāṇāmūr. —Lintel over the entrance of the central shrine in the ruined Agastyēśvara temple.	..	....	..	Tamil	In characters of the 12th century A.D. States that the lintels, jambs, etc., of the entrance were the gift of Śliyaṇ Uttamaśōlan <i>alias</i> Nittavinōdavaraiyaṇ.
522	Lintel of the entrance into a maṇḍapa in the same temple.	..	....	..	Do. . . .	In characters of the 12th century A.D. States that the <i>maṇḍapa</i> was the gift of the <i>Kaḥakāras</i> of the 18 districts (<i>Paṇinēphūmi</i>).
523	Pillar in the same maṇḍapa . . . .	..	....	..	Do. . . .	In characters of the 12th century A.D. States that the steps (to the <i>maṇḍapa</i>) were constructed by Kurunāgaṇ Malaiyaṇ, a <i>maṇḍādi</i> of Vāgūr.
524	Another pillar in the same place	Chōla	Kulōttunga-Chōladēva	19th year	Do. . . .	Beginning damaged. Registers gift of gold by Anukka Vanṇonḍan for a lamp in the temple of Tiruvāgnisvaram-Uḍaiyār at Virāṇāmūr.
525	Third pillar in the same place	Do. . . .	Kulōttunga-Chōladēva "who was pleased to take Madura...."	29th "	Do. . . .	Registers a similar gift by Eṇaṇ Toṇḍippillai of Sēndamaṇ-galam to the same temple.
526	South base of the same maṇḍapa	Do. . . .	Tribhuvana-chakravartin Rājādhira-jadēva. . . .	5th "	Do. . . .	Much damaged. Seems to register gift of gold for a lamp by the headman of Virāṇāmūr <i>alias</i> Paṇḍitaśōlanallūr in Singapurā-nādu, a subdivision of Uttamaśōla-vaṇanādu, which was a district of Jayaṅgodaśōla-maṇḍalam. Near this inscription is a fragment belonging to the time of Tribhuvana-chakravartin Rājājadēva (III).
527	Singavaram. —East wall of the maṇḍapa in front of the central shrine in the rock-cut Rāṅganātha temple.	..	....	..	Do. . . .	In characters of the 14th century A.D. States that the pavement in the <i>maṇḍapa</i> was the gift of Ālvān Paṇḍita- <i>śā</i> nāṭṭu-Brahmādayaṇ, a Brahman of Nekunṇam <i>alias</i> Rāja-chūdāmaṇallūr in Viḍāl-paṇṇu.
528	Stray stones built into the wall of the same maṇḍapa.	Chōla	Parakēsarivarman <i>alias</i> Uḍaiyār Rājādēva. . . .	11th year, 135th day	Do. . . .	Fragmentary. Seems to state that a certain Brahman who beat to death one Perukkāṇ at Tiruvēbēdu, a hamlet of Rājārājachaturvēdimāngalam, an independent village in Paṇaiyūr-nādu, a subdivision of Rājendraśōla-vaṇanādu, was required to burn a perpetual lamp in the temple in expiation of his crime.

GUNTUR DISTRICT.	Year.. 6 day, prathamā.	Prākṛit in Brāhmī	In characters of the 2nd century A.D. Records the installation of a <i>dharmachakra-dhaya</i> (<i>dharmachakra-dhaya</i>) at the eastern gateway of the <i>Mahānāga</i> at Dhāṇakāda for the use of the congregation of the Pāva-sēliya (Pūrvāsailiya) monks, by Amakha Atabera of Angalōka (country), son of Virakhaḍa (Viraskanda), and the body-guard (<i>angaraka</i>) of the house-holder (<i>koṭubika</i>) Khada(Skanda)-Naga. (Published in <i>Ep. Ind.</i> , Vol. XXIV, p. 256.)
SATTENAPALLE TALUK.		Prākṛit in Brāhmī	In characters of the 2nd century A.D. Records the installation of a <i>dharmachakra-dhaya</i> (<i>dharmachakra-dhaya</i>) at the eastern gateway of the <i>Mahānāga</i> at Dhāṇakāda for the use of the congregation of the Pāva-sēliya (Pūrvāsailiya) monks, by Amakha Atabera of Angalōka (country), son of Virakhaḍa (Viraskanda), and the body-guard (<i>angaraka</i>) of the house-holder (<i>koṭubika</i>) Khada(Skanda)-Naga. (Published in <i>Ep. Ind.</i> , Vol. XXIV, p. 256.)
529 Amarāvati.—A white marble slab at Dharanikōṭa now removed to Amarāvati.	..	Telugu . . .	Incomplete. Introduces Mahāpradhāna Dandanāyaka Anantapālayya and his subordinates Sarvādhikāri Jannamarāja and Sunkaverggaḍe Dēvapayya.
NELLORE DISTRICT.		Prākṛit in Brāhmī	In characters of the 3rd century B.C. States that this (cavern) was the gift of a certain Sīri Viri-Sēthi, son of Nanda-Sēthi of the Aruvāhi(la?)-kula.
KANDUKUR TALUK.	..	..	
531 Mālakonda.—On the brow of a cavern in the hillock.	..	..	

APPENDIX C.

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	283	TELUGU CHOLA. <i>Erikal Muturāja Puṇyakumāra.</i> Koṇḍa-Kārttiya(ka), dark fortnight, vidiya, Monday, Punar-pushya Bṛhaspati-hōrā The inscription is attributable to about the 7th century A.D. The details are not verifiable.
		RASHTRAKUTA. <i>Kṛishṇa II.</i>
A	20	Āṅgira, Vaiśākha, ba. 8, Monday Āṅgira corresponded to A.D. 912 which fell in the reign of Kṛishṇa II. In this year the details agree for A.D. 912, May 11, Monday, f. d. t. '57. This cyclic year did not fall in the reign of Kṛishṇa III.
"	15	<i>Kṛishṇa II or III.</i> Śaka 153 (wrong), Pramādi, Mithuna, śu. 15, Monday The cyclic year Pramādi was current in Śaka 815 and 875 in the reigns of Kṛishṇa II and III. The equivalents are (1) A.D. 893, June 3, Sunday (not Monday); '33 and (2) A.D. 953, May 30, Monday; f. d. t. '29.
B	196	VAIDUMBA. <i>Irigāya-Mahārāja.</i> [Śaka 898], Kārttika, śu. 11, Friday =A.D. 976, October 6, Friday; '74.
		WESTERN CHALUKYA. <i>Bhuvanaikamalladēva.</i>
"	317	Śaka 997, Rākshasa, Chaitra, punname, Friday, lunar eclipse =A.D. 1075, April 3, Friday; '92; lunar eclipse.
A	5	EASTERN CHALUKYA. <i>Rājarāja I.</i> Śaka 944, Simha, ba. 2, Thursday, Uttara-Bhādrapada =A.D. 1022, August 16, Thursday; '43; '66.
		YADAVA. <i>Śiṅgaḷadēva.</i>
B	315	Śaka 1137, Yuva, Māgha, śu. 5, Thursday =A.D. 1216, January 25, Monday (not Thursday); '76.

APPENDIX C—contd.

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		KAKATIYA.
		<i>Gaṇapatidēva.</i>
B	233	Śaka 1179, Piṅgaḷa, Āshādha, śu. 15, Thursday =A. D. 1257, June 28, Thursday ; '27.
"	269	Śaka [11] 78, Naḷa, Jyēshtha, śu. 3, Sunday =A. D. 1256, May 28, Sunday ; '46. Mentions Gaṅgaya-Sāhaṇi.
		<i>Mahāmaṇḍalēśvara Kākatīya Rudrakumūra.</i>
"	321	Śaka 1212, Vikṛiti, Vaiśākha, śu. 15, Thursday =A. D. 1290, April 26, Wednesday (not Thursday) ; '18.
"	322	Khara, Vaiśākha, śu. 15, Thursday Khara corresponded to Śaka 1213. In this year, if śu. 15 is taken as a mistake for śu. 5, the details regularly correspond to A. D. 1291, April 5, Thursday ; '27.
		REDDI.
		<i>Ana-Vōta.</i>
A	11	Śaka 1344, Śubhakṛit, lunar eclipse. There was only one lunar eclipse in this year on A. D. 1422, August 2, Sunday.
		CHOLA.
		<i>Vīrarājēndradēva I.</i>
B	160	7th year, Kaṇṇi, ba. 7, Thursday, Mṛigaśīrsha =A. D. 1069, September 10, Thursday ; '25 ; '16.
		<i>Rājakēsarivarman Kulōttuṅga-Chōḷa II.</i>
"	512	13th year, Ādi, śu. 7, Thursday, Hasta =A. D. 1145, June 28, Thursday ; '88 ; '65.
		<i>Tribhuvanachakravartin Kulōttuṅga-Chōḷa III.</i>
"	489	30th year, Simha, ba. 10, Sunday, Tiruvādirai =A. D. 1207, August 19, Sunday ; '93 ; '81.
"	510	21st year, Kaṇṇi, śu. 10, Friday, Punarpūṣam. Śu. 10 is evidently a mistake for ba. 10, because śu. 10 and Punarpūṣam cannot combine in Kaṇṇi. The date probably is A. D. 1198, August 28, Friday ; f. d. t. '11 ; f. d. n. '32.
		<i>Rājarājadēva III.</i>
"	14	24th year, Mithuṇa, śu. 11, Saturday, Śōdi =A. D. 1240, June 2, Saturday ; '14 ; '25.
"	31	28th year, Dhanus, ba. 2, Monday Probably A. D. 1243, November 30, Monday ; '19. The nak. was Punarpūṣam ; '68.
"	32 & 34 to 37	16+1st year, Kaṇṇi, ba. 11, Sunday, Pūṣam =A. D. 1232, September 12, Sunday ; '45 ; the nak. Pūṣam had, however, ended at '72 on the previous day, and Āślēshā was current till '69 on this day.
"	450	26+1st year, Kārttigai, ba. 8, Monday, [Pūram] =A. D. 1242, November 17, Monday ; '55 ; '55.

APPENDIX C.—*contd.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
CHOLA— <i>contd.</i>		
<i>Rājendra-Chōladēva III.</i>		
B	27	4th year, Mīna, ba. 6, Wednesday, Anīlam =A. D. 1250, February 23, Wednesday ; '84 ; f. d. n. '11.
"	29	3rd year, Makara, ba. 14, [Thursday], Uttirādam =A. D. 1249, January 14, Thursday ; '41 ; '56.
"	73	6th year, Kaṇṇi, ba. 3, Monday, Aśvati =A. D. 1251, September 4, Monday ; '74 ; '82.
PANDYA		
<i>Tribhuvanachakravartin Mājavarman Vīra-Pāṇḍyadēva.</i>		
"	360	14th year, Tulā, śu. 11, Monday, Śadaiyam =A. D. 1347, October 15, Monday ; '80 ; '10.
<i>Tribhuvanachakravartin Jaṭavarman Kulaśēkharadēva.</i>		
"	95	2+1st year, Mēsha, ba. 11, Sunday, Uttirattādi. =A. D. 1316, April 18, Sunday ; f. d. t. '09 ; f. d. n. '83. The title Jaṭavarman is probably a mistake for Mājavarman. (See part II. para. 50).
<i>Mājavarman Tribhuvanachakravartin Kulaśēkharadēva.</i>		
"	96	4th year, Simha, śu. 8, Tuesday, [Anu]sham =A. D. 1317, August 16, Tuesday ; '32 ; the nak. Anusham had, however, ended at '75 the previous day and Jyēshṭha was current.
"	97	2+1st year, Mēsha, ba. 10, Sunday, Rēvatī =A. D. 1316, April 18, Sunday ; '19. The nak. however was Pūrattādi which was current till '90 of the day.
"	98	2+1st year, Mēsha, ba. 7, Thursday, Śadaiyam =A. D. 1316, April 15, Thursday ; '47. The nak. was Śravana which commenced at '14 of the day.
"	99	4th year, Kumbha, ba. 9, Monday, Uttira[ttādi]. Irregular.
"	100	4th year, Tulā, śu. 14, Thursday.... Probably A. D. 1317, October 20, Thursday ; '23, the nak. being Aśvinī which was current till '50.
"	101	4th year, Simha, ba. 13, Monday, Pūṣam. Probably A. D. 1317, August 5, Friday (not Monday) ; '87. Pūṣam commenced at '14 of the day ; f. d. n. '13.
HOYSALA		
<i>Vīra-Sōmēśvaradēva.</i>		
"	6	6th year, Dhanus, śu. 3, Friday, Uttirādam =A. D. 1238, December 10, Friday ; f. d. t. '39 ; '49.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>HOYSALA—contd.</i>		
<i>Vīra-Rāmināthadēva.</i>		
B	4	14th year, Mithuna, śu. 11, Wednesday, Viśākhā =A. D. 1269, June 12, Wednesday; '09; '51.
"	12	[6]th year, Karkāṭaka, śu. 5, Wednesday, Uttirādam =A. D. 1260, July 14, Wednesday; '93; '43.
"	25	6th year, Dhanus, ba. 1*, Tuesday, Svāti =A. D. 1260, November 30, Thursday; (ba. 11) '73; '97.
<i>VIJAYANAGARA</i>		
<i>Viruppaṇa-Uḍaiyar, son of Ariyappa-Uḍaiyar (Harihara).</i>		
"	88	Śaka 1305, Rudhirōdgārin, Karkāṭaka, śu. 10, Monday, Hasta. With the emendation śu 6 for śu 10, the details correspond to A. D. 1383, July 6, Monday.
"	410	Śaka 1309, Prabhava, Simha, śu. 13, Wednesday, Uttirādam. The details are not correct for Prabhava, but in the previous year Kshaya, they work out correctly for A. D. 1386, August 8, Wednesday; '78; '43.
"	433	Prabhava, Chittirai 28, Punarpūṣam, pañchamī, Tuesday. Prabhava corresponded to Śaka 1309. The details agree for A. D. 1387, April 23, Tuesday; (śu. 5) '40; '93.
"	455	Rudhirōdgārin, Rishabha, śu. Friday, Anusham. Rudhirōdgārin corresponded to Śaka 1305. Anusha was not current on a Friday in Rishabha. In the next year Raktākshin, however, the details agree for A. D. 1384, May 6, Friday; (śu-15) '01; '50.
"	457	Śaka 1303, Krōdhana, Kārttigai, [Makara], śu. 10, Monday. The details are irregular in more than one respect. Krōdhana was Śaka 1308. The intended date was probably A. D. 1386, December 31, Monday; '16; nak. Kṛittikā; '60. The cyclic year was Krōdhana, expired, and Kshaya, current. Kārttigai should be taken to denote the <i>nakshatra</i> Kṛittikā.
<i>Bukkarāya.</i>		
"	413	Śaka 132[7], Pārthiva, Karkāṭaka, śu. 5, Monday, Hasta =A. D. 1406, July 19, Monday; f. d. t. '49; f. d. n. '72. The cyclic year was an expired one.
"	417	Śaka 1326, Tārana, Dhanus, śu. 14, Monday, Mrigaśirsha =A. D. 1404, December 15, Monday; '80; '80.
<i>Bhūpatirāya-Uḍaiyar.</i>		
"	403	Śaka 1333, Vikṛiti, Kaṇṇi, śu. 14, Friday, Śadayam =A. D. 1410, September 12, Friday; '32; Śadayam had ended at '48 of the previous day, and Pūrattādi commenced thereafter.
"	404	Śaka 1333, Vikṛiti, Tulā, śu. 14, Friday =A. D. 1410, October 10, Friday; f. d. t. '99.
"	406	Śaka 1338, Durmukhi, Kaṇṇi, ba. 10, Wednesday, Punarpūṣam. =A. D. 1416, September 16, Wednesday; '69. Punarpūṣam had ended at '72 on the previous day and Pushva commenced thereafter.
"	409	Śaka 1337, Kaṇṇi, śu. 10, Friday, Uttirādam =A. D. 1415, September 13, Friday; '98; '66.
"	412	Śaka 1335, Vijaya, Kaṇṇi, śu. 13, Friday, Śadaivam =A. D. 1413, September 8, Friday; '44; '80.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—contd.</i>		
<i>Dēvarāya II.</i>		
A	24	Śaka 1367, Raktākshi, Māgha, śu. 15, Monday, Pūrva-Bhādrapadā. Pūrva-Bhādrapadā and śu. 15 cannot combine in Māgha. The details correspond to A. D. 1445, January 11, Monday, śu. 3 (not śu. 15); .42; f. d. n. .40.
B	242	Saumya, Chaitra, śu. 10, Wednesday. In Dēvarāya's reign Saumya corresponded to Śaka 1351. In this year the details agree for A. D. 1429, March 16, Wednesday, the tithi being śu. 11 (not śu. 10) which was current till .95 of the day.
"	490	Śaka 1351, Kilaka (expired), Saumya (current), Ṛishabha, ba. Rōhiṇī, Wednesday and Punarpūṣam =A. D. 1429, May 4, Wednesday; 91. The paksha was not ba. but śu. The other nakshatra also quoted, namely Punarpūṣam, was current on May 8, Sunday.
"	75	Śaka 1357, Rākshasa, Tulā, Krishṇārka-tithi(ba. 7), Aditi-dina (Punarvasu, Mantrivāra (Friday) =A. D. 1435, October 14, Friday; .39; .04.
<i>Sāluva Narasiṅgadēva-Mahārāya.</i>		
"	416	Śaka 1393, Vikṛiti, Arpaśi 13, trayōdaśī, Monday, Aśvatī. Irregular.
<i>VIJAYANAGARA.</i>		
<i>Krishṇarāya-Mahārāya.</i>		
"	204	Śaka 1446, Vyaya, Bhādrapada, śu. 2, Friday. Vyaya corresponded to Śaka 1448. In this year the details regularly corresponded to A. D. 1526, August 10, Friday; .18.
"	248	Śaka 1445, Svabhānu, Aśvija, śu. 12, Monday =A. D. 1523, September 21, Monday; .53.
"	256	Śaka 1447 (wrong), Sarvadhāri, Kārttika, ba. 7, Saturday. Irregular. In Sarvadhāri, Śaka 1450, ba. 7 fell on Saturday in Aśvina, not Kārttika. Probably A. D. 1528, October 3, Saturday; f. d. t. .84.
"	282	Śaka 1430 (wrong for 1450), Sarvajit, Śrāvaṇa, ba. 30, Monday =A. D. 1527, August 26, Monday; .95.
"	495	Śaka 1441, Pramādi, Makara, śu. 3, Monday, Hasta =A. D. 1520, January 23, Monday; .11; the nak. was Pūrattādi; .20.
"	515	Śaka [1432], Pramōdūta, Kaṇṇi, śu. 11, Friday =A. D. 1510, September 13, Friday; f. d. t. .22.
<i>Achyutarāya-Mahārāya.</i>		
A	16	Śaka 145[5*], Vijaya, Kārttika, śu. Utthāna-dvādaśī, Monday =A. D. 1533, October 29, Wednesday (not Monday).
"	19	Śaka 1463, Plava, Chaitra, Monday, śu. 9 =A. D. 1541, April 4, Monday; f. d. t. .08.
B	200	Śaka 1453, Khara, Vaiśākha, ba. 8, Tuesday =A. D. 1531, May 9, Tuesday, .83.
"	254	Śaka 1458, Durmukhi, Mārgaśira, śu. 12, Monday. In the given year the details corresponded to A. D. 1536, November 24, Friday (not Monday); .70. They were however quite regular in Manmatha=A. D. 1535, December 6, Monday; .39.

APPENDIX C—contd.

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
VIJAYANAGARA—contd.		
<i>Achyutarāya-Mahārāya</i> —contd.		
B	449	Śaka 1452 (wrong), Nandana, Mithuna, śu. 10, Svāti, Wednesday. Nandana was Śaka 1454. In this year the details agree for A. D. 1532, June 12, Wednesday; '64; f. d. n. '07.
"	462	Śaka 1456, Vijaya, Mīna, śu. 5, Thursday, Mrigaśīrsha =A. D. 1534, March 19, Thursday; f. d. t. '16: the nak. was Rōhinī which commenced at '17 of this day and ended at '26 the next day.
"	479	Śaka 1453, Khara, Mīna, amāvāsyā, Thursday, Uttirattādi =A. D. 1532, March 7, Thursday; '04; '60.
<i>Sadāśivarāya-Mahārāya</i> .		
"	81	Śaka 1466, Krōdhin, Rishabha, śu. 6, Tuesday, Makhā =A. D. 1544, May 27, Tuesday; f. d. n. '19; the <i>tithi</i> was current throughout the day and ended at '02 on the next day.
"	93	Śaka 1475, Parīdhāvin (expired), Pramādīcha (current), Mithuna, ba. amāvāsyā, Saturday, [Mrigaśīrsha] =A. D. 1553, June 10, Saturday; the <i>tithi</i> was current throughout the day and ended at '06 on the next day; '61.
"	94	Śaka 1475, Pramādīcha, Mithuna, ba. 10, Monday, Rēvatī =A. D. 1553, June 5, Monday; '81; '26.
"	197	Śaka, 1465, Śōbhakrit, Bhādrapada, śu. 2, Monday =A. D. 1543, August 31, Friday (not Monday); f. d. t. '99.
"	239	Śaka 1473, Virōdhikrit, Adhika-Bhādrapada, ba. 8, Tuesday. Probably A. D. 1551, August 25, Tuesday; the <i>tithi</i> , however, had ended at '73 on the previous day.
"	249	Śaka 1469, Parābhava, Chaitra, śu. 11, Monday =A. D. 1546, March 15, Monday; (śu. '13); '30.
"	276	Śaka 1479, Piṅgaḷa, Āsvijā, śu. 2, Friday =A. D. 1557, September 24, Friday; '67.
"	294	Śaka 1472, Saumya, Āshādha, śu. 11, Friday =A. D. 1549, July 5, Friday; '54.
"	306	Śaka 1471, Saumya, Chaitra, ba. 30, solar eclipse =A. D. 1549, March 29, Friday; '09; solar eclipse.
"	361	Śaka 1478, Nalā, Makara, śu. 12, Monday, Makara-saṅkramaṇa =A. D. 1556, December 28, Monday; '62; saṅkramaṇa.
"	418	Śaka 1469, Parābhava, Karṇāṭaka, śu. 5, Hasta, Monday =A. D. 1546, July 3, Saturday (not Monday); '32; nak. Hasta commenced at '89 on this day and was current throughout the next day.
"	421	Śaka 1479, Piṅgaḷa, Kanni, dvādaśī, Sunday =A. D. 1557, September 19, Sunday, (ba. 12); '75.
"	465	Śaka 1474, Parīdhāvin, Āvaṇi, śu. 12, Hasta. Śu. 12 cannot combine with Hasta in Āvaṇi. The probable date was A. D. 1552, August 1, '69; nak. being Pūrvāshādha; '78.
"	486	Śaka 1477, Rākshasa, Vriśchika, śu. 12, Monday, Āsvati =A. D. 1555, November 25, Monday; '63; '18.
<i>Veṅkaṭapatirāya</i> (I).		
"	198	Śaka 1514, Nandana, Adhika-Āshādha, śu. 15, lunar eclipse =A. D. 1592, June 14, Wednesday; '83; lunar eclipse.
"	271	Śaka 1527, Viśvāvasu, Śrāvaṇa, śu. 15, Friday =A. D. 1605, July 19, Friday; f. d. t. '09.
"	506	Śaka 1517, Manmatha, Kārttigai 29, śu. 10, Saturday, Uttirattādi. =A. D. 1595, November 1, Saturday; '62; f. d. n. '90. Kārttigai 29 seems to be a mistake for Kārttigai 2.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—contd.</i>		
<i>Śrīraṅgadēva-Mahārāya.</i>		
B	148	Śaka 1581, Vikārin, Māsi 1[6], Sunday, dvādaśī, Punarpūṣam =A.D. 1660, February 12, Sunday; (śu. 12); '91; '39.
<i>Dēvarāya-Mahārāya 'ruling at Ghanagiri'.</i>		
"	106	Śaka 1613, Pramōdūta, Bhādrapada, śu. 15, lunar eclipse =A.D. 1690, September 8, Monday; '52; lunar eclipse; the Śaka year was current.
<i>MADURA NAYAKAS.</i>		
<i>Tirumala-Nāyaka.</i>		
A	25	Śaka 1584, Kali 4763, Śubhakṛit, Chaitra, śu. 15, Monday, Hasta =A.D. 1662, March 24, Monday; '63; '43.
<i>Viśvanātha-Nāyaka Chokkanātha-Nāyaka.</i>		
B	102 & 104	Śaka 1596, Ānanda, Śrāvana, ba. 5, Tuesday, Āśvinī =A.D. 1674, August 11, Tuesday; '77; nak. Āśvinī was current throughout the day.
"	103	Śaka 1593, Virōdhikṛit, Phālguna, śu. 13, Friday, Makhā =A.D. 1672, March 1, Friday; '57; '88.
<i>MYSORE CHIEFS.</i>		
<i>Krishṇarāja-Oḍeya.</i>		
A	23	Śaka 1674 (mistake for 1675, expired), Kali 4854, Śrīmukha, Māgha, ba. 14, Wednesday, Śrāvana =A.D. 1754, February 20, Wednesday; the <i>tithi</i> commenced at '95 of previous day and was current throughout the day; '43.
<i>MISCELLANEOUS.</i>		
A	3	Śaka 1508, Vyaya, Māgha, ba. 14, Monday. Probably A.D. 1587, January 23, Monday, when the <i>tithi</i> was ba. 10 and not ba. 14. But the details fully agree in Pārthiva to A. D. 1586, February 7, Monday; 39.
B	7	Kshaya, Āśvija, śu. 10, Monday. (In characters of the 16th century A.D.) Probably A.D. 1566, September 23, Monday; the <i>tithi</i> śu. 10 was current throughout the day.
"	64	Śaka 1596, Pramādīcha, Vṛiśchika, śu. 2, Friday =A.D. 1673, October 31, Friday; '61. The Śaka year was current.
"	83	Śaka 1360, Kālayukti, Miṇa, paurṇamī, Sunday =A. D. 1439, March 1, Sunday; '07.
"	86	Śaka 1327, Pārthiva, Arpaśi 13, lunar eclipse =A. D. 1405, October 11, Sunday. There was no eclipse in the month. On A. D. 1405, December 6, Sunday, corresponding to Mārgaṣi 9 of the same cyclic year, there was a lunar eclipse.
"	91	Śaka 1393, Khara, Miṇa, ba. 1, Uttiram =A. D. 1472, February 25, (Tuesday); '47; '31.
"	105	Śaka 1596, Ānanda, Pushya, śu. 15, Friday, Pushya =A. D. 1675, January 1, Friday; '77; '79. There was a lunar eclipse on this day, not quoted in the record.
"	108	Śaka 1593, Virōdhikṛit, Māgha, ba. 3, Monday, Uttiram =A. D. 1672, February 5, Monday; '95; '60.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS— <i>contd.</i>		
B	109	Śaka 1588, Parābhava, Makara, śu. 5, Wednesday, Punarpūṣam. Irregular. Śu. 5 and Punarpūṣam cannot combine in the month of Makara.
"	110	Śaka 1591, Saumya, Tulā, śu. 3, Sunday, Anusham =A. D. 1669, October 17, Sunday; '81; '43.
"	115	Parīdhāvi, Āvaṇi 26, Friday, dvitīyā, Uttiram. The inscription is of the 15th century A. D. =A. D. 1492, August 24, Friday; f. d. t. '21; '49.
"	149	Śaka 1400, Vikārin, Kaṭṭaka, śu. 5, Friday, Hasta =A. D. 1478, July 23, Friday; '70; '75.
"	161	Śaka 1438, Dhātu, Āvaṇi 10, śu. 12, Saturday, Uttirāḍam =A. D. 1516, August 9, Saturday; '44; '93.
"	193	Śaka 1277 (wrong), Plavaṅga, Kārttika, śu. 5, [Thursday]. The cyclic year Plavaṅga corresponded to Śaka 1289 (not 1277). In this year the details agree for A. D. 1367, October 28, Thursday; '65.
"	201 and 202	Śaka 1453, Khara, Vaiśākha, ba. 10, Monday =A. D. 1532, April 29, Monday; f. d. t. '06. Both the Śaka and the cyclic years are expired ones.
"	222	Krōdhin, Bhādrapada, ba. 5, Wednesday. (In characters of the 15th century A. D.) =A. D. 1484, September 8, Wednesday; f. d. t. '74.
"	225	Pramōdūta, Śrāvaṇa, śu. 7, Friday. (In characters of the 17th century A. D.) =A. D. 1690, August 1, Friday; '41.
"	252	Viśvāvasu, Māgha, śu. 13, Wednesday. (In characters of the 16th century A. D.) =A. D. 1546, January 13, Wednesday; f. d. t. '82.
"	263	Śaka 1357, Ānanda, Māgha, ba. 14, Friday =A. D. 1435, January 28, Friday; '35.
"	273	Śaka 1575 (wrong), Plavaṅga, Āśvija, śu. 10, Tuesday, Śrāvaṇa, Abhijit. The cyclic year Plavaṅga was current in Śaka 1589 (not Śaka 1575), and the details corresponded to A. D. 1667, September 17, Tuesday; '15.
"	275	Rudhirōdgārin, Āshāḍha, ba. 7, Tuesday. (In characters of the 17th century A. D.) =A. D. 1623, July 8, Tuesday; '85.
"	281	Śaka 1319, Īsvara, Śrāvaṇa, ba. 6, Tuesday =A. D. 1397, August 14, Tuesday; '72.
"	288	Śaka 1753, Khara, Śrāvaṇa, śu. 5, Mandavāra (Saturday). =A. D. 1831, August 13, Saturday; the <i>tithi</i> being śu. 6 (not śu. 5); '80.
"	318	[Śaka 981], . . . , Vaiśākha, śu. punṇame, Thursday =A. D. 1059, April 29, Thursday; f. d. t. '43.
"	323	Śaka 1213, Khara, Vaiśākha, śu. 15, Thursday =A. D. 1291, April 15, Sunday; '20.
"	344	Śaka 1077, solar eclipse. In this year there were two solar eclipses, viz. A. D. 1155, June 1, Wednesday and November 26, Saturday, one of which was probably the date intended.
"	349	Śaka 1184, Paushya, śu. 15, Tuesday, Uttarāyaṇa-saṅkrānti =A. D. 1262, December 26, Tuesday; f. d. t. '17.
"	414	Śaka 14[2]6, [Raktā]kshin, Tulā, śu. purnamī, Friday, Uttirāḍam. Irregular.
"	428	Manmatha, Śimha, śu. purnamī, Pūṣam, Saturday. Irregular. Śu. purnamī and nak. Pūṣam cannot combine in the month of Śimha.

APPENDIX C—*concl.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris*—*concl.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	451	Vikṛiti, Āvaṇi., Hasta, Monday. (In characters of the 17th century A. D.) =A. D. 1650, August 19, Monday ; f. d. n. '02.
"	480	Śaka 1284, Śubhakṛit, Dhanus, śu. 13, Wednesday, Kārttigai =A. D. 1362, November 30, Wednesday ; '46 ; '54.
"	483	Śaka 1461, Viḷambi, Mēsha, śu. 10, Monday, Makhā =A. D. 1538, April 8, Monday ; the <i>tithi</i> had commenced at '98 on Sunday and ended at '01 on Tuesday ; f. d. n. '16.
"	494	Śaka 1442, Vikra[ma, Kaṛ]kataka, śu. 10, Monday, Kārttigai =A. D. 1520, July 9, Monday ; ba. 10 (not śu. 10) ; '91 ; '91.
"	520	Śaka 1787, Krōdhana, Jyēshṭha, śu. purnamī, Friday, Mūla =A. D. 1865, June 9, Friday ; '33 ; f. d. n. '63.

APPENDIX D.

List of Photographs taken during the year 1937-38.

No.	District and Locality.	Description.	Size.
1546	Tanjore— Tanjore.	Bṛihadīśvara temple—West inner wall of the <i>pradak-</i> <i>shinā</i> round the central shrine—top portion— Painting of a group of two seated figures and a dancing figure behind, with two attendants.	Full.
1547	Do.	Do. do. do. Painting of two dancing women with some atten- dants.	Do.
1548	Do.	Do. do. do. Painting of Śiva in seated pose with Nandi in front.	Do.
1549	Do.	Do. do. do. Painting of a group of <i>Gaṇas</i> with Nandi.	Do.
1550	Do.	Do. do. —Middle portion— Painting of a shrine with Natarāja inside and a devotee in front (before cleaning).	Do.
1551	Do.	Do. do. do. do. (after cleaning)	Do.
1552	Do.	Do. do. do. Painting of four seated figures (<i>Gaṇas</i>).	Do.
1553	Do.	Do. do. do. Painting of four seated figures (<i>Gaṇas</i>), showing also portion of an elephant with rider.	Do.
1554	Do.	Do. do. do. Painting of a man on a white elephant. (Saint- Sundaramūrti ?)	Do.
1555	Do.	Do. do. do. Painting of a man on horse back (King Chēramāṇ- Perumāḷ ?) proceeding before the elephant.	Do.
1556	Do.	Do. do. do. Painting of three dancing women with three musi- cians playing on drums and cymbals (moving above clouds).	Do.
1557	Do.	Do. do. —lower portion— Painting of some <i>rishis</i> (seated).	Do.
1558	Do.	Do. do. do. Painting of a group of women probably preparing food.	Do.
1559	Do.	Do. do. do. Painting of a man holding an umbrella, with attend- ants behind, preaching to a group of men.	Do.
1560	Do.	Do. do. do. Painting of a group of four men standing in front of a shrine with palm-leaf books in their hands.	Do.
1561	Do.	Do. do. do. Painting of portion of a shrine.	Do.
1562	Do.	Do. do. do. Painting of a <i>vimāna</i> with festooned eaves.	Do.
1563	Do.	Do. do. do. Painting of a (royal) devotee attended by his three wives (?) (Section I).	Do.
1564	Do.	Do. do. do. do. (Section II).	Do.
1565	Do.	Do. do. do. do. Painting of four female devotees with another group in a lower row.	Do.

APPENDIX D—*contd.*List of Photographs taken during the year 1937-38—*contd.*

No.	District and Locality.	Description.	Size.
1566	Tanjore—	Bṛhadiśvara temple—West inner wall of the <i>pradak-</i>	Full.
	Tanjore—	<i>shinā</i> round the central shrine—lower portion—	
	<i>contd.</i>	Painting of a figure (mutilated) holding some object.	
1567	Do.	Do. do. —North portion—Painting	Do.
		of a scene representing Tripurāntaka destroying	
		the Asuras. (Section 1.)	
1568	Do.	Do. do. do. do. (Section 2)	Do.
1569	Do.	Do. do. do. do. (Section 3)	Do.
1570	Do.	Do. do. do. do. (Section 4)	Do.
1571	Do.	Do. do. do. do. (Section 5)	Do.
1572	Do.	Do. do. do. do. (Section 6)	Do.
1573	Do.	Do. do. do. do. (Section 7)	Do.
1574	Do.	Do. do. do. do. (Section 8)	Do.
1575	Do.	Do. do. do. do. (Section 9)	Do.
1576	Do.	Do. do. do. do. (Section 10)	Do.
1577	Do.	Do. do. do. do.	Do.
		Portion of painting showing details of ornament of	
		Brahmā (represented in No. 1572).	
1578	Do.	Do. do. do.	Do.
		Painting of Durgā fighting on lion's back and	
		Subrahmanya on peacock in lower row (represented	
		in sections in Nos. 1568-69).	
1579	Do.	Do. —West outer wall (inside)	Do.
		of the <i>pradakshinā</i> —Painting of a seated male figure	
		with a group of attendant women in a lower row.	
1580	Do.	Do. do.	Do.
		Painting (mutilated) of two seated figures, male and	
		female, with another seated figure above.	
1581	Do.	Do. do.	Do.
		Painting of a group of fifteen women seated in a	
		row, with 2 mutilated figures in another row.	
1582	Do.	Do. —North outer wall (inside)	Do.
		of the <i>pradakshinā</i> —Painting of five crowned heads	
		in a row.	
1583	Do.	Do. do.	Do.
		Painting of the seated figure of a man (with head	
		lost).	
1584	Do.	Do. do. do.—Back view	Do.

APPENDIX D—*contd.*List of Photographs taken during the year 1937-38—*contd.*

No.	District and Locality.	Description.	Size.
1585	Tanjore— Tanjore— <i>concl'd.</i>	Brihadīśvara temple—Subrahmanya shrine—Steps on the north side—Sculpture in relief showing elephant attempting to kill a man on horse back.	Full.
1586	Do.	Do. do. do. do. —Sculpture in relief showing elephant killing a man.	Do.
1587	Do.	Do. do. do. do. —Sculpture in relief of caparisoned horse on the north side of the basement.	Do.
1588	Do.	Do. do. do. do. —Sculpture in relief showing elephant killing a man.	Do.
1589	Do.	Do. do. do. (another).	Do.
1590	Chingleput— Conjeeveram.	Varadarāja-Perumāḷ temple—Wooden image called Atti-Varadar taken out temporarily from the tank for worship.	Do.
1591	Nellore— Nellore.	Raṅganāyakulapēṭ—Portion of a silk <i>dhōti</i> recently woven for god Śrī-Raṅganātha with the <i>Vishṇu-Sahasranāma</i> in Telugu script embroidered in lace.	Do.
1592	Do.	Pre-historic stone implements from Nellore and other sites in the possession of Rev. Manley.	Do.
1593	Nellore— Dāsaripalle.	Rock-cut cave—View showing the entrance of the natural arch.	Do.
1594	Nellore— Mālakonda.	Narasimha cave-temple on the hill—View showing the roof crag.	Do.
1595	Do.	Do. —Stone figure in the <i>maṇḍapa</i> , of a hero holding a bow and a dagger.	Do.
1596	Do.	Do. —Small natural cavern close to the temple.	Do.
1597	Do.	Do. —Cavern called Pār-vati-guhā on the hill—Facade with Brāhmī inscription.	Do.
1598	Do.	Do. do. do. —Facade with paper impression of the Brāhmī inscription.	Do.
1599	Do.	Prehistoric stone circle on the hill—General view	Do.
1600	Nellore— Singarāya-konda.	Narasimha temple—Stone image of Bhairava near by	Do.
1601	Nellore— Kalichēḍu.	Śiva temple on the hill called Siddayyakonda—General view with river in the foreground.	Do.
1602	Do.	Do. —Stone image of Subrahmanya near temple.	Do.
1603	Do.	Do. —Some specimens of modern pottery.	Do.
1604	Do.	Hill called Siddayyakonda—Prehistoric stone-circle—General view.	Do.
1605	Nellore— Saidāpuram.	Siddulakonda hill—Natural cavern (screened by modern wall) with the drip-line in front.	Do.
1606	Do.	Do. —Earthen ornamental lamp-stand with figures worked in it and a hanging lamp, in use in the cave-temple.	Do.
1607	Do.	Do. —Natural cavern (another), on the top of the hill—View showing the drip-line in front.	Do.
1608	Nellore— Mallam.	Subrahmanya temple—General view	Do.
1609	Do.	Do. —Sculpture of a Gandharvī embracing a man, on a pillar in the <i>maṇḍapa</i> .	Do.

APPENDIX D—*contd.*List of Photographs taken during the year 1937-38—*contd.*

No.	District and Locality.	Description.	Size.
1610	Nellore— Mallam— <i>contd.</i>	Subrahmanya temple—Another sculpture of a Gandharvi embracing a man, on a pillar in the <i>mandapa</i> .	Full.
1611	Do.	Do. — Sculpture of Hanūmān killing a Rākshasī, on the basement of the dilapidated <i>gōpura</i> .	Do.
1612	Do.	Do. — Group of slabs with sculptures of men cutting off their own heads, kept outside the temple.	Do.
1613	Do.	Do.—Inscribed slab in front of the temple, with sculpture in relief below, of a man holding his own severed head by his left hand and a sword by his right.	Do.
1614	Tinnevelly— Tinnevelly (Tirunel- vēli).	Nelliyappar temple—Panel with sculpture in relief of Ravana lifting Mount Kailāsa.	Do.
1615	Do.	Do. — Four European gold coins strung on a necklace belonging to the temple—(Obverse.)	Do.
1616	Do.	Do. do. —(Reverse.)	Do.
1617	Tinnevelly— Adaichchāni	Pre-historic site near Śūlipottai—General view of the area.	Do.
1618	Do.	Do. do.—(another)	Do.
1619	Do.	Do. do.—(another)	Do.
1620	Do.	Do. — General view showing a burial urn imbedded in the side of a pit.	Do.
1621	Do.	Do. — Earthen pot found in inverted position inside a burial urn (after excavation).	Do.
1622	Do.	Do. — A stone circle.	Do.
1623	Trichino- poly— Śrīraṅgam.	Temple Museum—Ivory figurines of three erotic pairs probably representing Nāyaka chiefs (with their mistresses).	Do.
1624	Do.	Do. do.—(another group)	Do.
1625	Do.	Do. do.—(another group)	Do.
1626	Do.	Do. — Ivory image of god Śaḍāśiva (with four out of five right arms mutilated).	Do.
1627	Do.	Do. — Three groups of ivory figurines representing (a) Pārvatī's marriage, (b) Vallī's marriage and (c) Rāma and Sītā with Hanumān.	Do.
1628	Do.	Do. do. representing (a) Natarāja, (b) Patañjali and Vyāghrapāda and (c) Śukrāchārya and Bali.	Do.
1629	Do.	Do. — Ivory figurine of a Portuguese Fidalgo.	Do.
1630	Do.	Do. — Bronze image of god Narasimha tearing open the bowels of Demon Hiranyakaśipu.	Do.
1631	Do.	Do. — Two bronze images of Annamūrti.	Do.
1632	Do.	Krishna temple near Raṅgavilāsam—Sculpture of a woman playing on the <i>vīṇā</i> (mutilated), in a niche on the south side.	Do.
1633	Do.	Do. — Stone image of Nārada playing on a stringed instrument, in a niche on the south side.	Do.
1634	Do.	Raṅganātha temple—Rāyagōpura (Front view)	Do.

APPENDIX D—contd.

List of Photographs taken during the year 1937-38—contd.

No.	District and Locality.	Description.	Size.
1635	Trichinopoly—Tiruvellārai.	Puṇḍarikāksha temple—A <i>Kuḍakkūttu</i> dancer sculptured in a panel.	Full.
1636	Do.	Do. —Sculpture in panel of Narasimha killing Hiraṇyakaśipu.	Do.
1637	Do.	Do. —Sculpture in panel of Bhūvarāha-mūrti.	Do.
1638	Do.	Do. —Bronze image of Annamūrti	Do.
1639	Do.	Do. —Rock-cut cave in the south outer <i>prākāra</i> .	Do.
1640	Do.	Old Pallava well known as Nālumūlaikēṇi—General view.	Do.
1641	Do.	Do. —(Another view)	Do.
1642	Do.	Do. —View of the steps on the east side.	Do.
1643	Do.	Rock-cut Śiva temple—Inscribed rock in the compound.	Do.
1644	Do.	Do. —Stone image of Śiva (standing) with four arms.	Do.
1645	Trichinopoly—Tiruvānaikkāval.	Jambukēśvaram temple—Bronze image of Pārvati	Do.
1646	Do.	Do. —Bronze image of Gaṇēśa (standing)	Do.
1647	Do.	Do. —Bronze images of Jñānasambandha, Bhikshāṭanamūrti and Sundaramūrti—(Front view).	Do.
1648	Do.	Do. do. —(Back view)	Do.
1649	Do.	Do. do. —Slabs with relief sculptures of Brahmā, Śiva and Ardhanārīśvara.	Do.
1650	Do.	Do. —Pāṇḍya emblem of two fishes with an <i>aṅkuśa</i> between (with label), on the north wall of the Vibhūti-prākāra.	Do.
1651	Trichinopoly—Trichinopoly.	Lower rock-cut cave—Interior view of porch in front of sanctum (east side).	Do.
1652	Do.	Do. —Interior view of another porch in front of sanctum.	Do.
1653	Do.	Upper rock-cut cave—Interior view showing pillars and inscribed wall.	Do.
1654	Do.	Rock-Fort—Natural cavern with beds and drip-line near the top.	Do.
1655	Madura—Madura	Minākshi-Amman temple—Mural paintings of scenes of the <i>Tiruvilaiyāḍaṭ-purāṇam</i> in the verandah round the Portāmarai tank.	Do.
1656	Do.	Do. do. —(Another view)	Do.
1657	Tinnevely—Valliyūr.	Rock-cut Subrahmanya temple—General view, with <i>vimāna</i> built on the hill.	Do.
1658	Tinnevely—Kunṇattūr	Mottappottai hillock—Prehistoric site—(General view)	Do.
1659	Do.	Do. do. —(Another view)	Do.
1660	Do.	Do. do. —View from the top of the hillock.	Do.

APPENDIX D—*contd.*List of Photographs taken during the year 1937-38—*contd.*

No.	District and Locality.	Description.	Size.
1661	Salem— Nāmakkal	Lakshmi-Narasimha rock-cut temple—Rock to the left of the temple with early inscription.	Full.
1662	Do.	Do.—Sculpture in relief of Vaikunṭhanātha on the wall inside the central shrine.	Do.
1663	Do.	Do.—Sculpture in relief of God Narasimha killing demon Hiranyakaśipu, on the wall inside the central shrine.	Do.
1664	Do.	Do.—Sculpture in relief of Bhūvarāhamūrti, on the wall inside the central shrine.	Do.
1665	Do.	Raṅganātha rock-cut temple—Rock near the spring to the right of the temple with early inscription.	Do.
1666	Kurnool— Sātānikōṭa	Natural rock formations on a waste land looking like miniature temples.	Do.
1667	Do.	Do. (another group)	Do.
1668	Do.	Prehistoric site—Stone circle	Do.
1669	Do.	Do. do. (another)	Do.
1670	Do.	Do. do. (another)	Do.
1671	Do.	Boulder with early inscriptions in a field	Do.
1672	Do.	Do. (another view)	Do.
1673	Kurnool— Allūr	Prehistoric site known as <i>Ārēḷḷa-Mārēḷḷa-gutta</i> —Stone circle.	Do.
1674	Do.	Do. do. (another)	Do.
1675	Do.	Do. do. (another)	Do.
1676	Do.	Do. do. (another)	Do.
1677	Do.	Do. do. (another)	Do.
1678	Do.	Do. —(another view of the above)	Do.
1679	Guntur— Guntur	Earthen pot bearing early Brāhmī inscription, in the possession of the Śāradānikētanam school.	Do.
1680	Do.	Do. (another view)	Do.
1681	Do.	Do. (another view)	Do.
1682	Guntur— Panidem	Mound called <i>Dīpāladinne</i> —General view	Do.
1683	Do.	Do. —another view	Do.
1684	Kistna— Uṇḍavalli	Three-storied rock-cut cave temple on the hill—(General view).	Do.
1685	Do.	Do. (another view)	Do.
1686	South Arcot— Mugaiyūr.	Legs of a sarcophagus and a piece of burial urn excavated in the waste land called <i>Panantōppu</i> .	Quarter.
1687	Do.	A burial urn exposed to view after excavation in the waste land called <i>Periyamarattukkollai</i> .	Do.
1688	South Arcot— Paranūr.	Excavated pit in a dry land with an earthen pot and some potsherds recovered from inside.	Do.
1689	Do.	A dolmen in a field	Do.
1690	South Arcot— Kāraṇai.	A sarcophagus exposed to view after excavation near the waste weir of the tank.	Do.
1691	South Arcot— Ādichcha- nūr.	A stone circle in the prehistoric site known as <i>Vāliyaṇ-kādu</i> .	Do.
1692	Do.	Some earthen pots in a cist <i>in situ</i> in an excavated pit of the stone circle.	Do.

APPENDIX D—*contd.*List of Photographs taken during the year 1937-38—*contd.*

No.	District and Locality.	Description.	Size.
1693	South Arcot—Tiruppālappandal.	A stone circle known as <i>Vāliyaṇ-vīḍu</i> in a field . . .	Quarter.
1694	Do. .	Do.—A sarcophagus and some earthen pots and potsherds <i>in situ</i> in the excavated pit.	Do.
1695	Do. .	Śiva temple—Sculpture of a devotee (probably the builder of the <i>maṇḍapa</i>) on a pillar in the outer <i>maṇḍapa</i> .	Do.
1696	South Arcot—Pūmāri.	Sculpture in relief of a hero, on a slab known as <i>Śandikkal</i> set up in a street.	Do.
1697	South Arcot—Jambai.	Śiva temple—Sculpture of Mahishāsura-mardini kept at the inner entrance.	Do.
1698	Do. .	Sculpture of a man cutting his own head with a sword, in a street near the temple.	Do.
1699	Do. .	Slab bearing some figures in relief, lying in a street. .	Do.
1700	South Arcot—Elavānāśur.	Śiva temple—Sculpture of Subrahmanya in relief in the west <i>prākāra</i> .	Do.
1701	Do. .	Do.—Stone image of Durgā (standing) with a deer behind, in the Ammaṇ shrine.	Do.
1702	Do. .	Do.—Sculptured slab of Kālī (seated) in the Ammaṇ shrine.	Do.
1703	...	Darśi plates—C. P. No. 5 of 1936-37 (last side containing drawing of a boar and a <i>chakra</i>).	Full.
1704	...	C. P. No. 6 of 1936-37—Last side bearing an outline drawing of a cow, a <i>linga</i> with sword in front, the crescent and the sun.	Do.
1705	...	Seal of Vizagapatam copper-plates of Anantavarman Chōḍa-Gaṅga in the Madras Museum (Side view).	Do.
1706	...	Do. (Top view)	Do.
1707	...	Seal of C. P. No. 1 of 1937-38	Do.
1708	...	C. P. No. 2 of 1937-38 (Plates with ring and seal)	Do.
1709	...	Seal of C. P. No. 2 of 1937-38 (Top view)	Half.
1710	...	Ring and seal of C. P. No. 2 of 1937-38 (View of first side).	Full.
1711	...	Do. (View of second side)	Do.
1712	...	C. P. No. 4 of 1937-38 (Obverse of plates I—IV) .	Do.
1713	...	C. P. No. 4 of 1937-38 (Reverse of plates II—IV and Seal).	Do.
1714	...	Seal of C. P. No. 5 of 1937-38	Do.
1715	...	Do. No. 6 of 1937-38	Quarter.
1716	...	Do. No. 7 of 1937-38	Full.
1717	...	Do. No. 10 of 1937-38	Quarter.
1718	...	Seal and attached bull-emblem on ring, of C. P. No. 15 of 1937-38.	Do.
1719	...	Do. do. of C. P. No. 17 of 1937-38.	Do.
1720	...	Do. do. of C. P. No. 19 of 1937-38.	Do.
1721	...	Seal of C. P. No. 20 of 1937-38, enlarged to about $1\frac{3}{4}$ of actual size.	Half.
1722	...	Seal of C. P. No. 22 of 1937-38 (slightly enlarged) .	Do.

APPENDIX D—*concl'd.*List of Photographs taken during the year 1937-38—*concl'd.*

No.	District and Locality.	Description.	Size.
1723	...	Seal of C. P. No. 26 of 1937-38	Quarter.
1724	...	Do. No. 27 of 1937-38 (Top view)	Do.
1725	...	Negative impressions of (two) Bantia plates of Dharasēna II, received from the Government Epigraphist for India. (First plate).	Full.
1726	...	Do. do. (Second plate)	Do.
1727	...	Positives prepared from the same. (First plate)	Do.
1728	...	Do. (Second plate)	Do.
1729	...	Eight coins from Ukkirankōṭṭai, Tirunelvēli Dt. (Obverse).	Do.
1730	...	Do. (Reverse)	Do.
1731	...	14 gold coins of the treasure-trove find at Pādūr, Tirukkoyilur taluk, South Arcot District, (Obverse).	Do.
1732	...	Do. do. (Reverse)	Do.
1733	...	15 gold coins from a treasure-trove find at Kurnool, (Obverse).	Do.
1734	...	Do. (Obverse, slightly enlarged)	Do.
1735	...	Do. do. (Reverse)	Do.
1736	...	An excavated tomb at Lucture Han-lse, Thanh-Hoa, Indo-China, showing Funerary deposits <i>in situ</i> (copied from the <i>Illustrated London News</i> , 25th December 1937, page 1143).	Do.
1737	...	A clay trough of about 2300 B. C., with relief figures of serpents and scorpions on it, found in Northern Syria (copied from the <i>Illustrated London News</i> , 15th January 1938, page 93).	Do.

No. 140 OF 1937-38
Archaic inscription on the
Trichinopoly Rock.

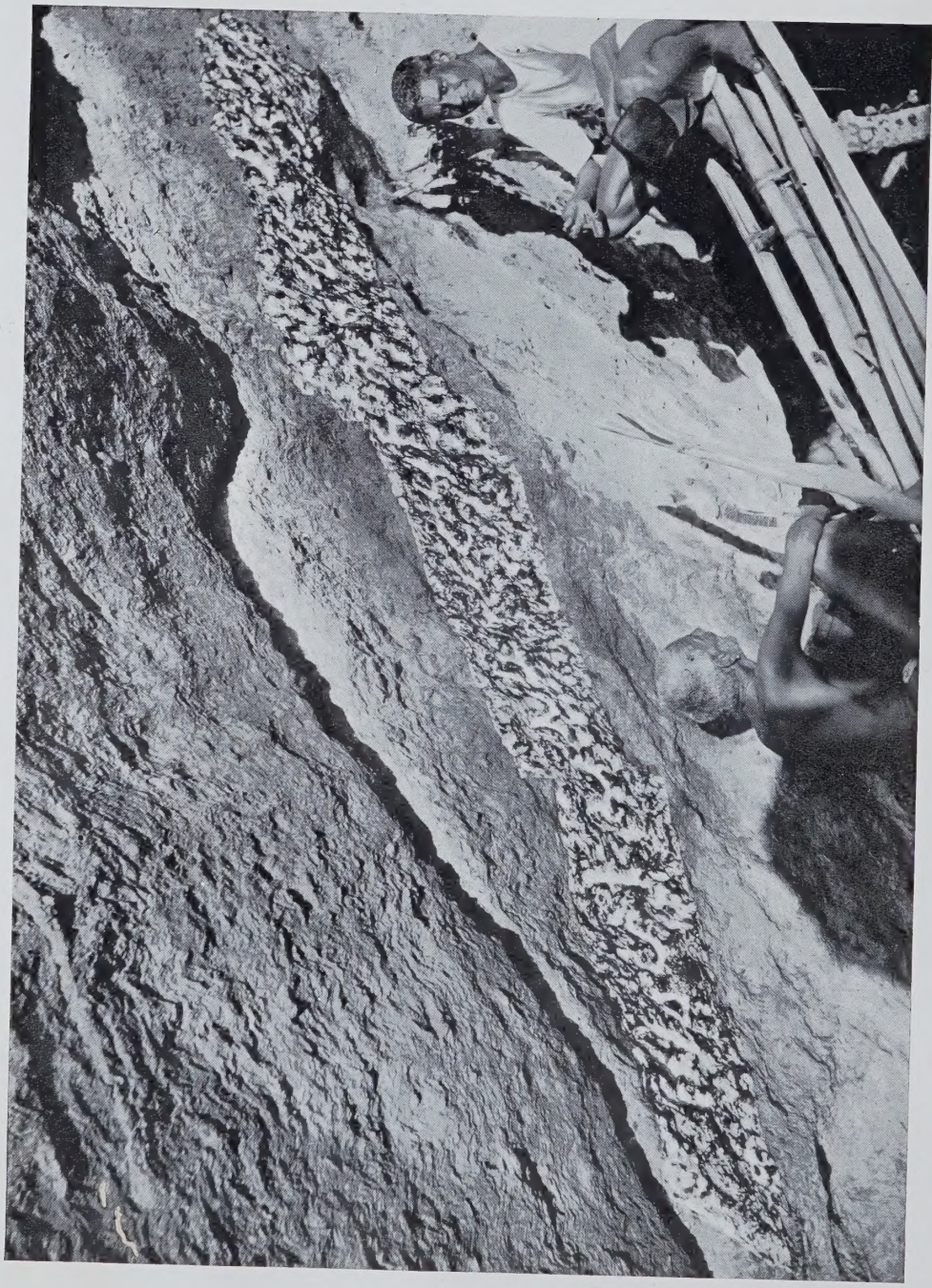


SCALE: ONE-EIGHTH.

No. 283 OF 1937-38
Tippalūr inscription of Erikal
Mutturāja Pūnya-kumāra.



No. 531 OF 1937-38
Brāhmī inscription at Mālakonda.



PART II.

1. The earliest record of the year's collection comes from the **Mālakonda** hill in the Kandukur taluk of the Nellore district (No. 531). It is in the Prākṛit

Cavern with Brāhmī inscription at Mālakonda,
Nellore District.

language and is engraved on the brow of a projecting boulder of rock on the hill, in early Brāhmī characters attributable to the

3rd century B. C. (Plate I). The record which is somewhat damaged registers the gift made by a certain **Siri Vīri-Sēṭhi**, son of Nanda-Sēṭhi of the **Aruvāhi(la)-kula**, the gift apparently being the cavern over which it is engraved. The overhanging rock forms a spacious natural cavern below it, which is now called the Pārvati-guhā. The Sēṭhi donor mentioned above probably provided the cavern with the drip-ledge and slightly smoothened out the rough walls of the cavern and provided other amenities so as to make it fit for the occupation of the (Jaina or Bauddha) monks, who must have resorted to this spot at this early period. Several such caverns have been discovered in the Madura, Ramnad and Tinnevely districts in South India, and some of them have been found to contain stone beds hewn out of the rock and provided with stone pillows for the use of monks, who had used those caverns as their place of retreat during the four months of relaxation (*chāturmāsya*) in the rainy season. Jaina or Bauddha vestiges of a later date have been discovered also in the South Arcot, North Arcot and Chingleput districts, but the fact that such a cavern with an inscription of the 3rd century B. C. should have been discovered in the Nellore district is of great interest to the student of the history of Buddhism and Jainism in South India.

The epithet 'Aruvā[la]-kulasa,' i.e., 'who belonged to the Aruvā[la] family' applied to the donor Vīri-Sēṭhi in this record is of interest. It may be noted in

The Aruvālas.

this connection that the tract of country round about Kāñchī and to the north of

it up to Nellore was in ancient times included in the division called the Aruvā-vaḍatalai, and that it corresponded to the country inhabited, according to Ptolemy, (*History of the Tamils*, P. T. Srinivasa Ayyangar, page 318) by the tribe named Aruvarnoi in the 2nd century A. D. Herein probably lies the origin of the term 'Aravas' applied to the Tamils by the Telugu people.

On the same hill in the vicinity of this cavern, there is another which has been later converted into a shrine for god Narasiṃha; but as a modern *maṇḍapa* has been put up in front of this cavern, it is not possible to ascertain whether this was also a retreat for the monks, and whether it contains any early inscriptions. A similar cavern with the characteristic drip-line cut in the roof of the rock, but without any inscription, was also discovered during this year in the hillock called Siddhulakonda near Saidāpuram in the Rapur taluk of the same district. The images enshrined and worshipped in this cavern are definitely Jaina in character.

2. The next record in point of chronology is No. 529 which comes from Dharanīkōta near **Amarāvati**, the famous Buddhist centre in the Guntur district.

Amarāvati Brāhmī Inscription.

The slab on which this Brāhmī record is engraved was recently brought to light by

Mr. Seshadri Sastri, B.A., L.T., of Guntur who has since published the inscription in the *Epigraphia Indica* (Vol. XXIV, p. 256). It is broken at the top and so a few lines of the record in which the name of the king should have been mentioned are lost. The writing resembles that of another record found at Amarāvati dated in the reign of Vāsīthīputa Puḷumāvi (2nd century A. D.), which relates to the setting up of a *Dharmachakra* at the western gate by the householder Kahūtara and some others (Burgess—*Buddhist Stupas at Amaravati and Jaggayapeta*, p. 100 and Plate LVI, No. 1). The present record refers to the *Mahāvihāra* at Dhañakaḍa and to the installation of a *Dhamachaka-dhayō* (*Dharmachakra-dhvaja*) at its eastern entrance by Amakha Atabēra of Aṅgalōka (country ?), son of Vīrakhada (Vīraskanda) and the body-guard (*aṅgaraka* = *aṅgarakshaka*) of the *koḍubika* (*kuṭumbika*?) Khadanāga (Skandanāga). This gift appears to have been left in the charge of the monks of the Pūrvaśaila sect. In the Nāgārjunakonda inscriptions reference is made to the Pūrvaśaila and the Avaraśaila, the East Hill and the West Hill (monasteries), at which two *vihāras*

were located, and which perhaps gave their name to the two congregations designated as such (*Ep. Ind.*, Vol. XX, pp. 10-11). The *Dharmachakradhvaja* referred to here, was probably a free-standing column surmounted by the *Dharmachakra* of the type represented in the Amarāvati sculptures. It was probably set up at the eastern entrance of the *Mahāvihāra*; but it is not stated whether it served as an ornamental adjunct to the entrance or was set up as an object of worship. That the *Dharmachakra* was an object of adoration is evident from the Buddhist sculptures, where it is represented as

Dharmachakra as object of worship. mounted on top of an upright column, placed on a throne and canopied by an umbrella and with gods and human beings worshipping it (*Buddhist Stupas of Amaravati and Jaggayapeta*, Plate xxxviii, fig. 1). It symbolised Lord Buddha's teaching in the Deer Park and thus became later a venerated object of worship for the Buddhist devotees.

3. At Trichinopoly which was visited during the year, some interesting discoveries were made. Its ancient name as found in the hymns of Jñānasambandha

Ancient name of Trichinopoly. in the *Dēvāram* is Chirāppalli and the same occurs also in the long verse inscription of about the 11th century A. D. engraved in the Pallava cave on the hill. This name was in vogue for several centuries in inscriptions as well as in literature, until the time of the Vijayanagara rulers, in a few of whose records, however, the incorrect form 'Tiruchchināppalli' was sometimes used, and this has given rise to the modern anglicised name 'Trichinopoly'. Though the word *palli* has several meanings, it appears to have, in this case, special reference to its association with the Jaina or Buddhist religion, ancient vestiges of which have now been discovered here.

Behind the huge boulder which contains the shrine of god Uchchi-Pillaiyār on the top of the fort-rock at this place, an overhanging rock forms a recessed cavern which contains early Baudha or Jaina vestiges. On the platform under this rock there are planed out several stone beds provided, in some cases, with pillows shaped out of the stone. The beds which are about 4' long and 1½' wide may be considered to be rather cramped for comfortable sleeping. A few of the stone pillows show traces of obliterated writing of about the 5th century A. D.,

Cavern with beds and epigraphs at Trichinopoly. recording possibly the names of the occupants of the beds. One of these bears the name 'Chirā', the bearer of which was perhaps a monk of repute and possibly the settlement was called Tiruchirāppalli after him. On the way leading to this cavern, on the northern slope of the hill, is engraved in Brāhmī characters of the 2nd century B. C., one line of damaged writing which may perhaps be read as 'Kupagaghari' (No. 139).

In three or four places on the ledge of the rock leading to the cavern is deeply cut a label which reads '**Kamṭṭuhu**'* in characters of about the 7th century A. D. (No. 134). In three cases, a different label in early script is also engraved faintly below this word, giving the names 'Amitanam[ta]', 'Gatadōsa' and 'Kaiyvilakku' (Nos. 137, 138 and 140—See Plate I). In two places are found the words **Tamchahara[ka]** (No. 135) and 'Sēnatandan' (No. 136). The script in which the label 'Kamṭṭuhu' is engraved resembles that of a few labels on one of the pillars in the Pallava rock-cut Śiva temple just below the cavern. The form of the label, which may be interpreted as a Sanskritised Telugu word meaning 'enemy', also suggests that like many other similar titles of Mahēndravarman, this may also have been his *biruda*. Śaiva tradition as embodied in the *Periyapurāṇam* avers that a Pallava king named Guṇabhara who was originally a Jaina was converted to Śaivism by the efforts of Saint Appar, and that thereupon this ardent royal convert built many Śiva temples throughout his dominions for the propagation of his new faith. This king has been identified with Mahēndravarman I who bore the title 'Guṇabhara'. As the word 'Kamṭṭuhu' is engraved at four different places along the precipitous approach, it is possible that this cavern was patronised by Mahēndravarman prior to his conversion to the Śaiva faith. On his conversion to Śaivism the king may have excavated the rock-cut temple of Śiva called the *Lalitāṅkura-Pallavēśvara-griham*, wherein in a Sanskrit

* Evidently meant for Kamṭṭuh.

verse engraved on the beam of the verandah, he has emphatically expressed his adherence to the Śaiva creed and describes all other religious faiths, including probably Jainism, as *vipakṣa-vṛtti*. The word 'Taṁchahara[ka]' can be interpreted as a title of Mahēndravarman and to mean 'he who captured Taṁcha (Tanjore)'. From the Vēlūrpālaiyam plates, we know that Siṁhavishṇu, the father of Mahēndravarman, claimed to have conquered the Chōlas, and in support of this fact, it may be pointed out that Kaṇṇaṇūr in the Tanjore district bore the surname Siṁhavishṇu-chaturvēdimangalam in Chōla times (No. 265 of 1907), testifying to its connection with the king of this name. As Pallava influence began to be felt in the Chōla territory only from this period, it is possible that Mahēndravarman who may have participated in this southern expedition in the company of his father had adopted this title.

4. On the stone platform of the same cavern is found the expression 'Svasti Śrī-Rājēntṛa' of the fuller name Rājēndra-Chōladēva (No. 131) in Grantha characters attributable to the 11th century A. D., while close to it is another complete inscription (No. 130) in characters of the same period consisting of a Sanskrit verse, containing an announcement by a certain Vāḍipralāya-Bhairava of his arrival at this place after having vanquished disputants and after having visited Karnāṭa-maṇḍala. It is not clear if he was a Jaina ascetic, but from the name 'Bhairava' we have perhaps to conclude that he was a protagonist of the Śaiva cult and that he settled himself in this place, under the patronage of either Rājārāja I or his son, who were ardent Śaivas. It may be mentioned, however, that the title 'a Bhairava of disputants' was borne by Jaina monks also.

THE CHOLAS OF RENANDU.

5. Five inscriptions belonging to some early members of the Rēnāṇḍu family come from the Kamalapuram taluk of the Cuddapah district. The earliest of these comes from Tippalūru (No. 283) and is in characters of about the seventh century

Erikal Muturāju Puṇyakumāra.

A. D. (Plate I). The inscription records grant of *panāśa* at Tippalūru to a Brahman named Pārādāya (Bhāradvāja) Kattīsarman of Tarkkapuḷōlu(*prōlu*) made by **Erikal Muturāju Puṇyakumāra** while he was ruling over the Rēnāṇḍu from Chepali, which is evidently the modern Chappalle. The king bears the epithets *Gaṇyamāna*, *Madamudita*, *Maṇuntrapiduku* and *Uttamōttama*, two of which remind us of the titles *Mattavilāsa* and *Pagāpidugu* borne by the Pallava king Mahēndravarman I (*Epigraphical Report* for 1909, pp. 74-75). In his article on the Mālēpāḍu plates of Puṇyakumāra, the late Rao Bahadur H. Krishna Sastri has drawn attention to the similarity of the *birudas* borne by king Puṇyakumāra and the *birudas* of Pallava Mahēndravarman I (*Ep. Ind.*, Vol. XI, page 341), and has surmised a possible relationship, which was perhaps in the nature of a marital or political alliance between the two families. From the palaeography of the present record this Erikal Muturāju Puṇyakumāra seems to have been a contemporary of Mahēndravarman and but for the late period to which the Mālēpāḍu plates have been assigned, he could be identified with the donor of these plates. This inscription is of particular interest as it is the earliest known epigraph in the Telugu language.

6. Two other records (Nos. 232 and 298) engraved in slightly different characters come from Erraguḍipāḍu and Veldurti respectively, and both of them belong to a certain Erikal Mutturāju.

Erikal Mutturāju.

The former inscription, while registering a grant of land made by the king to a certain **Kuṇḍikāḷlu** who in turn granted a portion of his gift-land to a Brahman, mentions as witnesses to the transaction Mutturāju, (son) of Dujayarāju, Navapriya Mutturāju and Vallava Dukarāju. In the other record (No. 298) the king is further called Prithivī-vallabha Puṇyakumāra. It is difficult to surmise the relationship of the king to, or his identity with, Pōrmiukharāma Puṇyakumāra Prithivivallabha Chōla-Mahārāja of the Rāmēśvaram inscription (No. 384 of 1904). We find from some contemporary records of this region (Nos. 310 and 330 of 1935-36) a certain Erigal Dugarāju figuring as a donor during the reign of a Chōla-Mahārāja.

7. No. 297 which is also from Veldurti belongs to **Uttamāditya Chōla-Mahārāja**, a hitherto unknown member of this family. The inscription registers a gift of *pannavisa* (*pannasa*) to a certain Chēdisarma, a Kōsiyapāra i.e., a Brahman of the Kauśika-gōtra. Vikramāditya Chōla-Mahārāja, Chōla-Mahārājādhirāja Vikramāditya and Śaktikōmāra Vikramāditya are some other chiefs of this family already known to us (*Ep. Ind.*, Vol. XI, p. 343).

8. No. 303 from Midutūru opens with the characteristic eulogy *Haridurdharavara*, etc., of the Telugu Chōlas and introduces the king **Jada-Chōli-Mahārāja** who also bears the epithet **Chōla-Mahārāja**. A fragmentary inscription at Conjeevaram mentions a Jata-Chōda-Bhīma and his exploits, and the date of this record has been read as Śaka 923 (A. D. 1001-2) (*Ep. Ind.*, Vol. XXI, p. 29). The present inscription which is assignable on palæographical considerations to about 950 A. D. is, in all probability, a record of the predecessor, possibly the father of Jata-Chōda Bhīma of the Conjeevaram record.

THE KALINGA KINGS.

9. Two copper-plate grants were received during the year from Chicacole in the Vizagapatam district. One of them is an incomplete set (C. P. No. 22) which consists of two copper-plates strung together on a ring bearing a thick oval seal slightly tapering at the top and the bottom. On it is engraved a legend now worn out. It is stated to have been discovered by a cultivator of Dhavalapēta in the Chipurupalle taluk, who under the impression that the plates were of gold seems to have melted down the third plate. It is written in characters of about the 5th century A. D. and is dated in the reign of Mahārāja **Umavarman** (of Kalinga). The inscription has been published in the *Journal of the Andhra Historical Research Society* (Vol. X, p. 143) by Mr. Manda Narasimham who had obtained the plates on loan from the owner. It records a royal order issued from Sunagara conferring the village of Kuttupu in the district of Mahēndra-bhōga on a Brahman named Khallasvāmi of the Vatsa-gōtra and the Chhandōga-sākhā and his descendants. Two grants of this king have been found so far and the present record adds one to the number (*Ep. Rep.* for 1935, Part II, para. 2).

10. The other set (C. P. No. 12) consists of three plates but with no ring and seal. It was in the possession of the Balaga Bāvāji-Mutt at Chicacole. The inscription on them is engraved in characters of about the 7th century A. D. and an article on it has already appeared in the *Journal of Oriental Research* (Vol. XI, p. 55). It records an order issued by Sakala-Kalingādhīpati **Mahārāja Sāmantavarman** in Samvat 185, from Śvētakādhishthāna granting the village Phērava-grāma in Lōhasringāra-vishaya to Kirttiśarman of the Bhāradvāja-gōtra and his three sons.

The only other known record of this king is the Dhanantara Plates published in *Epigraphia Indica* (Vol. XV, p. 275) where almost the same *prasaṣti* is employed in describing the king, the only difference being in the use of the word *Svētakādhirājyaḥ* in the Dhanantara Plates in place of the expression *Kalingādhirājyaḥ* used in the present grant, to denote the country acquired by him by the strength of his arms. The *samvat* given here may be taken to refer to the Gaṅga era, in which case the date of the record would correspond to A. D. 678.

THE EASTERN CHALUKYAS.

11. The Eastern Chālukya dynasty is represented in the collection by six copper-plate grants. The earliest of these (C. P. No. 6) belongs to king **Sarvalōkāśraya Vijayasiddhi** (Maṅgi-Yuvarāja), son of Vishnuvardhana (II) and the grandson of Indra-Bhāttāraka, the younger brother of Jayasinha-Vallabha, and is dated in the 10th year of his reign which, according to Dr. Fleet's scheme of chronology would correspond to A. D. 682-3. This has been published already in the Telugu

SEAL OF C. P. 2 OF 1937-38
(of Eastern Chālukya Gunaga Vijayāditya III)



First side view.



Top view.



Second side view.

Journal *Bhārati* (Vol. XVI, pp. 613 ff) by Mr. B. V. Krishna Rao. It registers a grant of land in the village **Elūru** in Vēṅgi-vishaya to the Brahman Śrīdhara-sarman, son of Venneśarman and grandson of Viṣṇuśarman of the Bhāradvāja-sagōtra who was a native of Ayyāvoḷe (Aihole), on the occasion of the *annaprāśa* ceremony of prince **Viṣṇuvardhana**.

Annaprāśa of his son Viṣṇuvardhana.

This shows that Viṣṇuvardhana should have been born about A. D. 682. Evidently Viṣṇuvardhana is the prince *i.e.* the second son of Maṅgi-Yuvarāja, who came to the throne in A. D. 709 as Viṣṇuvardhana III. The present grant would thus show that he was aged about 27 years when he ascended the throne and that he must have lived up to the age of 64. A point not noticed by Mr. Krishna Rao needs mention here. The last plate on its written side appears to be a palimpsest showing a few letters of an erased grant of the same dynasty. It reveals the commencement of a charter containing the expressions *varāha-lāñchhanānām aśvamēdha* etc.

12. The next inscription is of **Guṇaga-Vijayāditya III** engraved on a set of copper-plates (C. P. No. 2) secured for examination from the Superintendent, Government Museum, Madras. This has also been

Guṇaga-Vijayāditya III.

published in *Bhārati* (Vol. I, pp. 90 ff) and in

the *Journal of Andhra Historical Research Society* (Vol. V, pp. 101 ff). This is said to have been originally discovered in the village Sātulūru in the Bandar taluk of the Kistna district. The set consists of 7 plates strung together on a ring attached to a circular **seal which is the most unique of its kind**. On the counter-sunk surface of the seal are cut in relief the usual figures of a *varāha*, an *aṅkuśa*, a lotus, the Sun and the Moon and the legend *Śrī Tribhuvanāṅkuśa*. At the place where the ends of the ring are secured are figures in bold relief of Gaṇēśa and Lakshmi, back to back, and flanked on either side by a *yālī* inside the mouth of which the ends of the ring are soldered. The bottom of the seal is shaped like a full-blown lotus with its petals spread out on all sides (See Plate II). The inscription records the grant, by the king at the request of his (half) brother **Nṛipakāma**, of the village **Sāntagrāma**, free of all taxes, to 100 Brāhmaṇas on the day of a solar eclipse. The genealogical portion of this inscription is of interest as, in addition to the usual succession list of the king's ancestors with the length of their reigns, which is however slightly at variance in the case of Viṣṇuvardhana III and Vijayāditya II, and their achievements, it sums up in a statement that among the predecessors there were five kings bearing the name Viṣṇuvardhana, two named Jayasinha, one named Maṅgi-Yuvarāja and that the donor himself was the third king of the name of Vijayāditya. It is significant that the record makes no reference to Maṅgi-Yuvarāja II (son of Kokkili), who issued the Koṇḍukavilāṅgavāḍa grant (*Ep. Rep.* for 1909, p. 105). Vijayāditya III is stated to have ruled over the Dakṣiṇāpatha country together with the Trikaṅga-dēśa. It is also stated of this king that he planted before his palace the symbols of the Gaṅgā and the Yamunā, the Moon and the Sun and also the *pālikētana*. He is also given the *biruda* **Viramakaraadhvaja** in this inscription. The grant is very indifferently worded. So far as we know this is among the earliest Eastern Chālukyan grants giving a long list of Brahman donees with their *gōtras* and shares.

12. From Mr. Manda Narasimham of Chicacole in the Vizagapatam district was obtained a set of copper-plates (C. P. No. 26) belonging to king **Dānārṇava**,

son of Bhīmarāja and half-brother of Ammarāja (II) (Vijayāditya VI). Though

Dānārṇava—his subordinates of the Mudugōṇḍa-Chālukya-vaṃśa.

the date portion of the inscription is partially mutilated, the chronogram for 892 (*dvi-nava-vasu*) remains intact, and we can safely assume Śaka 892, which was the very first year of the king's reign, as the date of this record. The inscription also gives the names of three more kings (or chiefs), Brihad-Bhīma, his son Kali-Viṣṇuvardhana and his son Bhīma, whose relationship to the king is not however clear, as the portion of the plate containing this information is unfortunately mutilated. The last-mentioned of these is stated to have conferred, under orders of the reigning king, the **governorship of Pottapi-nāḍu** along with certain insignia of the office, such as a pair of parasols, etc., upon two persons named Malliyarāja and Guṇḍiyarāja of the **Mudugōṇḍa-Chālukya-vaṃśa**. One of the plates, *viz.*, that containing the date is a clear palimpsest. Mr. Narasimham has given an indifferent version of

the text of the grant in the *Journal of the Andhra Historical Research Society*, Vol. XI, p. 80.

13. Another grant of this family is that of king **Amma (II) Vijayāditya VI**, son of Vishṇuvardhana (C. P. No. 7), which is dated in the 10th year of his reign (A. D. 955-6). It records the grant of the

Amma II—his subordinate Mādiya-Dēsarattōdi.

village **Ponduvugrāma** in Attilināṇḍu-vishaya-Seventy along with the title

Mahāsāmanta, to a subordinate of the king named **Mādiya-Dēsarattōdi**, son of Kallikiya-Dēsarattōdi and grandson of Mādiya-Rattōdi, in appreciation of his valour in the king's service. The title carried with it the privileges of *śivadvāra* (?) (cf. *maṅgala-tōraṇa*), *mayūrapīṇchha* (peacock feather), *vyajana* (fan), *pīli* (?), *karkari*, golden betel-tray, the privilege of tying plantain trees to pillars (before his residence) and of hunting.

C. P. No. 8 received from the Secretary of the Andhra Historical Research Society, Rajahmundry, also belongs to the same king. It is an unfinished record and registers the grant of a village (?) in **Lechchādi-vishaya** in **Bārupu-nāṇḍu**, a subdivision of Elamañchi-Kaliṅga to a certain Kūchana. It has been published in the *Journal of the Andhra Historical Research Society* (Vol. II, p. 242).

14. C. P. No. 5 which was received for examination from Dr. N. Venkataramanayya of the Madras University is a very interesting document of the time

Rājarāja I.

of (the Eastern Chālukya king) **Rājarāja I**.

After giving the description of the family up to Rājarāja, it eulogises the Chōḷa king Rājendra-Chōḷa *alias* Madhurāntaka, whose daughter Ammaṅgā was given in marriage to Rājarāja as his chief queen. It registers a grant made by the king, of the newly formed village Kalidiṇḍigrāma *alias* Madhurāntakanallūr, for the maintenance of a feeding house to feed 50 students of *śāstras* and for conducting worship in three Śiva temples constructed by him in the village in memory of the *Danḍanāyaka* **Rājarāja Rāja-Brahmamahārāja** and two other officers named **Uttamachōḷa-Chōḷakōṇ** and **Uttamachōḷa-Milādudaiyān**. These are stated to have been sent at the king's request by his maternal uncle the Chōḷa king Madhurāntaka (also called) Rājendra-Chōḷa at the head of a large army against the forces of the Karnāṭa king and lost

Temples erected in memory of three Chōḷa generals.

their lives in the encounter. The fight is graphically described in the inscription.

The Karnāṭa king referred to here seems to be identical with the Western Chālukya Jayasinha II, the contemporary and enemy of Rājendra-Chōḷa I. Though the inscription is not dated specifically, it seems to have been issued shortly after the king's accession to the throne in Śaka 944 (A. D. 1022). **Kalidiṇḍi** is evidently identical with the village of that name in the Kaikalur taluk of the Kistna district, and Gudrahāra-vishaya in which it was situated seems to have been called after Gudrahāra, the present Guḍivāḍa in the same district. The construction of the temples and the provision for worship therein by grants of lands in the village seem to indicate that the battle might have taken place somewhere in the vicinity of the village.

THE WESTERN CHALUKYAS.

15. A record belonging to the Chālukya dynasty of Bādāmi is No. 284 from Tippalūru in the Kamalapuram taluk of the Cuddapah district, which is dated in

Vikramāditya II—his subordinate Pōrmukharāma.

the very first regnal year of **Vikramāditya Satyāśraya**. It registers the gift of the

pañṇāsa income of the village Marṇālūru by Vāmbuḷu who is described as a 'tiger of his brother' (*aṇṇārāpuli*), to the Īśvara temple at Vēṅgipāra. At the time of the record, it is stated that **Pōrmukharāma** was in charge of the Bāṇa territory bounded by the Pennā river (*Pennā-mariyāḍa*). Palæographically this record can be attributed to the 8th century A. D. and the Chālukya king was presumably Vikramāditya II (A. D. 733-46). Pōrmukharāma may perhaps be identified with Puṇyakumāra *alias* Pōrmukharāma of the Mālēpāḍu plates, who is mentioned in several stone inscriptions of this locality attributable to the 8th century A. D. As this record is dated in the very first regnal year of Vikramāditya Satyāśraya, it may be placed in A. D. 733-34, when Puṇyakumāra was a feudatory of the Chālukyan throne.*

* A certain Vikramāditya belonging to this family is known from a record at Chilamkūru, to have been ruling over the Bāṇa territory (No. 403 of 1904), evidently as a Western Chālukya subordinate as his name would suggest.

The Mālēpāḍu plates and the Rāmēśvaram stone inscription (No. 384 of 1904) are both dated in his own 5th regnal year, and so Punyakumāra must have assumed independence at this time (*Ep. Ind.*, Vol. XI, p. 342). The latter record mentions the name of the *ānatti* of the grant as Mārpidugu-Rattagudlu. 'Mārpidugu' was a well-known title in the time of the Pallava king Dantivarman.

16. Of the Chālukyās of Kalyāṇa, the first king **Nūrmāḍi-Taila** (A. D. 973 to 997) figures in a record (No. 307) from Gollapalle in the Jammalamadugu taluk of the

Nūrmāḍi-Taila.

Cuddapah district, and he is stated to have made a gift of land to a spiritual teacher named **Nāgarāsi-Paṇḍita** for worship and offerings to the god in a temple (*dēva-sthāna*) whose name is not specified, situated to the north of Musalimarūrū.*

17. A record from Erramātham in the Kurnool district (No. 317) belongs to the reign of **Bhuvanaikamalla** (Sōmēśvara II) and was issued on the day of a

Bhuvanaikamalla (Sōmēśvara II).

lunar eclipse in the month of Chaitra in Śaka 997, Rākshasa, corresponding to A. D. 1075,

April. The king was staying in his *nelevidu* at Baṅkāpura at the time of this order. His subordinate named Mahāmaṇḍalēśvara Satyarasa is said to have made an endowment for the conduct of worship to god Bikkēśvaradēva installed in the Eḍeya-māṭha in the name of his father Bikkē-ārasa, evidently at this village. The present name Erramātham of the village is clearly derivable from the original name of the *māṭha*, viz., the Eḍeya-māṭha. The feudatory **Satyarasa** bears a number of *birudas* such as 'Tagarapura-paramēśvara', 'Svarnagaruḍadhvaṇa', 'Pratyaksha-Jimūtavāhana-kula-sambhava', etc., and is said to have been a disciple of a certain Mallikārjunadēva. The title 'Tagarapura-paramēśvara', i.e., the 'lord of Tagarapura' as well as the family of the chieftain which is mentioned as Jimūtavāhana-kula indicates that he belonged to the Khachara family, a stock of the Śilāhāras, several members of which have figured in other Chālukya records of this period (Fleet's *Dyn. Kan. Dist.*, p. 439). Their banner was also one of the golden Garuḍa (*Svarṇa-garuḍa-dhvaṇa*). There are a few other records of the Chālukyās in the year's collection which are however much damaged. In No. 308 the name of [Tribhu]vanamalladēva is alone decipherable, while No. 192 mentions a Satyāśraya.

THE WESTERN GANGAS.

18. A set of four copper-plates belonging to this dynasty was secured for examination during the year from the Collector of Anantapur (C. P. No. 4). It is said to have been discovered some years ago in the village Śāsanakōṭa in the Hindu-

Śāsanakōṭa Plates of Mādhavavarman I.

pur taluk of the district and was in the possession of Mr. K. Gopalakrishnamachari of the Collector's office. The script in which the inscription is engraved is an early variety of the southern class of alphabets and is definitely anterior to that of the Penukōṇḍa plates of Mādhavavarman II and may be assigned to about the 4th-5th century A. D. It is dated in the very first year of **Mahārāja Mādhavavarman**, son of Koṅgaṇivarman-Dharmamahādhirāja of the Kāṇvāyana-gōtra and the Jāhnavēya-kula, the progenitor of the dynasty who 'established a kingdom by the strength of his own arms', and registers the royal grant of the village **Vēlputtoru** in **Paru[vi*]-vishaya** as a *brahmadēya* to a Brahman named **Dharaśarman** of the Vatsa-gōtra and Taittirīya-charaṇa.

Since the publication of the Penukōṇḍa plates of Mādhavavarman II mentioned above, which was supposed to be the earliest document of the family, two earlier grants have come to light, viz., the Bendigānahalli plates of Kṛṣṇavarman (*Mys. A. R.* 1915, p. 40) and the Kudithiyam plates of the same king (*Mys. A. R.* 1932, p. 124). In both of these the king calls himself Kṛṣṇavarman-Dharmamahādhirāja, son of Mādhavavarman-Mahādhirāja and grandson of Koṅgaṇivarman-Dharmamahādhirāja of the Kāṇvāyana-gōtra and the Gaṅga-kula. Now on account of the earlier script of the present grant and the relationship of the kings mentioned above, this grant is the **earliest genuine copper-plate** document discovered so far not only for king Mādhavavarman I but also for the Gaṅga family.† In determining the dates of the Penukōṇḍa plates of the present king's grandson Mādhava II, Dr. Fleet has given A. D. 475 as a very good

* Evidently Musalimadugu, Nandikotkur taluk, Kurnool dt.

† It has since been published by me in *Epigraphia Indica*, Vol. XXIV, p. 234.

date for it (*Ep. Ind.*, Vol. XIV, p. 331). Hence, assigning to each generation a period of 25 years, we may assign our plates to **about A. D. 425**.

Paruvi-vishaya in which the gift-village was situated is also mentioned in the Penukonda plates and has been identified by Rice with the region round about Parigi about 7 miles north of Hindupur. Vēlputtoru may be identified with the modern Vēlpumadugu of the adjacent Gooty taluk in the same district, which is a very ancient settlement and yielded, according to Bruce Foote, a good harvest of celts and other neolithic artifacts (*Indian Prehistoric and Proto-historic Antiquities*, p. 99).

THE RASHTRAKUTAS.

19. Among the kings of this dynasty, only two, Indra III and Kṛishṇa III figure in the stone records of the collection. No. 235 from Kamalāpuram in the Cuddapah district belongs to Indra III. It

Indra III, his date,

states that when king **Nityavarsha**

Indra-Narēndra was ruling the Mahāratta-rājya and a chieftain named Pallavadhira was governing the Muḷki-500, a certain Mahāsāmanta whose name is lost but who had the titles of 'Vikrānta-Rāma', 'Vikrānta-Bhīma', etc., constructed (or repaired) the doorway and *mandapa* in the temple of god Muḷkenṭiśvara (Mukkaṇṭiśvara) and provided subsidiary shrines for the eight *parivāradēvatās* therein. The record is dated in **Śaka 848**, Pārthiva, which corresponded to A. D. 925-26, and is important as it extends the period of rule of king Indra III till this year. In his publication *The Rāshtrakūṭas And Their Times* (p. 105) Dr. Altekar has assumed that Indra had died in 917 A.D. and was succeeded by his son Amōghavarsha II; but against this have to be noted No. 47 of 1904 from the Bellary district which is dated in Śaka 842, Vikrama (=A.D. 920), and No. 272 of 1918 (*S. I. I.*, Vol. IX, No. 57) which is dated in Śaka 844 (A.D. 922, September 9) of the reign of Nityavarsha Indra-Ballaha, and the present record which would further take Indra III's reign till at least the end of A.D. 925. As a record of Gōvinda IV is also found dated in A.D. 918-19 (*Ind. Ant.*, Vol. XII, p. 223), we have to presume that he was a co-regent along with his father for some years. In this connection it may be suggested that a record of Nityavarsha dated in the same year, Śaka 847 and Pārthiva, which has been attributed to Gōvinda IV may probably belong to Indra III himself (*B. K. Inss.* Volume I, Part I, No. 34). The name of god **Muḷkenṭiśvara** referred to in this record appears to have the particular significance of having been consecrated by the quasi-historical Mukkaṇṭi-Kāduvetṭi (Trilochana), rather than being a simple name of the three-eyed god Śiva. At Kalavaguṇṭa in the Chittoor district is a temple of god Mukkaṇṭiśvara whose foundation is, however, wrongly attributed (Sewell's *List*, Vol. I, p. 155) in popular tradition to a Chōla king. At Elēśvaram in the Nizām's Dominions, opposite to the famous Nāgārjunakōṇḍa ruins, is reported to exist a temple of god Mukkaṇṭiśvara. A Nolamba-Pallava chief named Tribhuvanadhira is mentioned in a record of the 26th year of Kṛishṇa III from Vellore in the North Arcot district (*Ep. Ind.*, Vol. IV, p. 82); but it is not clear whether he can be connected with the chieftain Pallavadhira referred to above.

Three records of **Kannaradēva** (Nos. 437, 441 and 442) in the year's collection come from the Tirukkoyilur taluk of the South Arcot district. Of these

Krishṇa III and his Vaidumba feudatories.

No. 441 from Jambai dated in his 18th year mentions a chieftain named **Tiruvaiyaṇ**

who was wielding authority in that locality (*innādu ālginra*). The family to which he belonged is not specified; but he may be identified with the Vaidumba chieftain of the same name, who figures in records dated in the 22nd and 24th years of Kṛishṇa III in this locality (Nos. 235 and 268 of 1902 and *Ep. Ind.*, Vol. VII, p. 143). As another Vaidumba chief named Tiruvaiyaṇ Śrikanṭha figures in a record of the 25th year of Kṛishṇa III (No. 743 of 1905), we may assume that this Tiruvaiyaṇ who was perhaps the father of Śrikanṭha must have died by A.D. 962. A record of Kannara from Kīlūr (No. 16 of 1905) whose date is unfortunately lost, mentions a Vikramāditya Vaidumba-Mahārāja who was ruling over Malāḍu, Vānagappādi-nāḍu, Singapura-nāḍu and Venkunra-kōṭṭam as a Rāshtrakūṭa vassal, and as such, he must have been a predecessor of this chief Tiruvaiyaṇ and lived prior to the 18th year of Kṛishṇa III. In the present inscription the chief Tiruvaiyaṇ is said to have granted 15 *kaḷaṇḍu* of gold with which the Śaṅkarappāḍiyār community of Vālaiyūr

(i.e., Jambai), agreed to maintain a perpetual lamp before the god Nagarīchchurattālvar. 'Saṅkarappāḍiyār' has been explained as a community of merchants (*Ep. Ind.*, Vol. XXII, p. 146) and the god at Vālaiyūr was also appropriately known as Nagarīchchurattālvar. Another body of merchants, namely the *Valaṅgiyar*, is mentioned in another record of Kaṇṇaradēva in the same village dated in his 23rd year (No. 442). This trading community is mentioned in inscriptions of the 12th and 13th centuries A.D. at Aruppukkōttai in the Ramnad district (Nos. 406 and 407 of 1914), Tirukkannapuram in the Tanjore district (No. 505 of 1922) and in Ceylon (*S. I. I.*, Vol. IV, No. 1396). The earliest reference to the *Valaṅgiyar* known so far in inscriptions is perhaps to be found in the present epigraph, wherein they are said to have agreed to maintain a lamp in the temple of Nagarīṣvarattālvar for 15 *kaḷaṅju* of gold received by them from Anukkaṇ Tūduvaṇ, a Kaikkōḷa who is described as a Vaidumba-anukkaṇ. As an *anukka* means 'one who is near,' 'a friend' etc., this Kaikkōḷa evidently belonged to the body-guard of the Vaidumba chief Tiruvaiaṇ.

20. Two copper-plate records (C. P. Nos. 15 and 20) purporting to belong to a **Kṛishṇa Kaṁdhara (Kanhara)dēva-chakravartin** come from Lēpākshi in the Anantapur district and from Sirūr in the Bijapur district of the Bombay-Karnāṭak, respectively. They are engraved in Nāgarī characters attributable to about the 11th century A.D. and are couched in a mixture of corrupt Marāṭhī and Kannaḍa. The king is given the titles, 'Raṭṭakula-kamala-Mārttaṇḍa,' 'Kandhārapuravarādhiśvara,' 'Saṁastabhuvanāśraya,' 'Prithivīvallabha,' 'Suvarṇagaruḍa-lāṅghana,' etc., which suggest his connection with the Rāshtrakūṭa dynasty, while some other titles, such as 'Sangrāma-vijaya,' 'Arirāya-mastaka-śūla,' etc., are simply descriptive of his prowess. As he is also described in C. P. No. 20 as the son of Gōvindarāja born in the Viṣṇuvamśa (Viṣṇuvamśōdbhava-śrī-Gōvindarājarāyasuta) the inscription is meant to be associated with Kṛishṇa II or III, though the relationship to Gōvinda is vague and misleading. It may be mentioned that Kṛishṇa III is referred to as 'Kandhārapuravarādhiśvara' in the records of the Raṭṭa chief of Saundatti named Lakshmīdēva (*Fleet's Kan. Dyn.*, p. 556).

The record from Lēpākshi is dated in Śaka 153(!), Pramādi, and the one from Sirūr is simply dated in the cyclic year Āṅgira, Vaiśākha, ba. 8, Monday. It is stated that when the king who was ruling from his capital of Kandhārapura was camping at Gōkāga-paṭṭaṇa, the principal city of Kūṇḍi-3000, after he had returned from his southern expedition, he made certain endowments of lands to several temples and persons. At the time of the grant the king is stated to have been staying in the temple of Harihara, probably at Harihar on the Mysore border, and to have made the gift in question. As Kṛishṇa III ruled from A.D. 939 to 966, the cyclic year Āṅgiras does not fall in this period, while Pramādi which is equated to Śaka 153, in the other grant was, however, equivalent to Śaka 875 (=A.D. 953). It may however be noted that both the cyclic years Pramādi (=A.D. 893) and Āṅgiras (=A.D. 912) fell in the reign of Kṛishṇa II. From the impossible Śaka dates quoted in the records, the writing in the plates which is too late even for Kṛishṇa III, the language in which Marāṭhī and Kannaḍa are jumbled together and from other general considerations of execution, etc., the two grants appear to have been fabricated at the same time and source. In fact the last side of the Lēpākshi record contains an erased Telugu inscription written in characters of about the 11th century A.D. It may be suggested that these copper-plate grants were forged during the time of one of the chiefs of Saundatti who claimed to have belonged to the Raṭṭa lineage and were administering the Kūṇḍi-3000 province in the 12th—13th centuries A.D. In passing it would be interesting to remark that both the records refer to the king's proficiency in the **Nāgārjuna-mantra**, the significance of which is not apparent. In the *Epigraphical Report* for 1935-36 (Part II, para. 6) attention has been drawn to the existence of a shrine dedicated to Nāgārjuna at Nāgāvi not far from Gadag, wherein also is worshipped a sculpture said to be the image of Nāgārjuna. One other point may also be mentioned namely, that a few stone records purporting to belong to Kṛishṇa II copied from the Bombay-Karnāṭak (cf. B. K. Nos. 56 and 59 of 1927-28) are similarly found engraved in characters later than the 9th century A.D.

THE VAIDUMBAS.

21. Of the Vaidumba family, there are two inscriptions coming from Animala in the Cuddapah district. No. 191 which is highly damaged may be attributed to the 9th century A.D. It belongs to the reign of **Gaṇḍatrīṇētra** and makes reference to Rēnāṇḍu and to a certain **Jāḍa-Chōla**. The other record (No. 196) is dated in **Śaka 898** corresponding to A.D. 976, October 6, in the reign of **Iṛigāya-Mahārāja**, who is stated to have made a gift of land to a certain **Sūryakramadhāllu** as *ēkōddishṭa-bhukta-dakṣhiṇā*, apparently on the occasion of his father Beja[yi]ta-Mahārāja's obsequies. If this is so, the date of **Vaidumba Vijayāditya's** death must have been **A.D. 976**, September 26. The chief named Iṛigāya-Mahārāja who figures in an undated record (No. 290 of 1905) from Madanapalle in the Chittoor district relating to the death of a hero in some frontier fight must be identical with the chief of the present inscription, but as the Madanapalle record is much damaged, it is not possible to know any details about him. From some Tamil records in the Tirukkoyilur taluk (South Arcot) it is learnt that Tiruvaian, son of Vikramāditya and his son Śrīkanṭha were the Vaidumba vassals of the Rāshtrakūṭa king Kṛishṇa III in A.D. 962 and 963 corresponding to the 23rd and 24th regnal years of the king (see para. 19 above). If Vijayāditya and his son Iṛigāya belonged to the main Vaidumba line, and were different from the above-named chiefs, they must have ruled over portions of the Vaidumba territory to the north of Tōṇḍai-maṇḍalam in the Cuddapah and Chittoor districts. It may also be remembered in this connection that between Śrīkanṭha who figures in the record of the 25th year of Kannara (Kṛishṇa III; A.D. 963) and his brother Śaṅkaradēva who occurs in the 16th year of Rājārāja (A.D. 1003; *S. I. I.*, Vol. III, No. 51), there is an interval of 40 years during which period the date of the present record falls.

THE PALLAVAS.

22. The earliest Pallava inscription in the collection is a fragmentary record of **Dantivarman** dated in the **9th year**, coming from Tinnaṇūr in the Chingleput district (No. 168). It mentions the *sabhā* of Niṇṇavūr which was evidently the old name of the village (Tiruniṇṇavūr) which has become the modern Tinnaṇūr. This Niṇṇavūr should be identical with the village of the same name mentioned in No. 176 of 1930 from Pillaippākkam in the same taluk, which registers a regulation framed by the assembly of Niṇṇavūr. The slab on which this latter record is engraved had apparently belonged to this village and may have later found its way to Pillaippākkam.

23. **Nandivarman III**, the successor of Dantivarman, is represented by four inscriptions (Nos. 162, 188, 467, and 469) ranging in date from the 5th to the 23rd year of his reign. Of these, No. 162 from Tiruvorriyūr near Madras, dated in the **18th year** is important, as no inscription of this king has been found so far north as Tiruvorriyūr, and it is also the earliest epigraph found in the village. This inscription in which the king is distinguished by the title 'Tēllārreṇḍa' registers an agreement made by the assembly of Nandiyambākkam in Nāyaṇu-nāḍu to burn two lamps before the god at Tiruvorriyūr with the interest on 105 *kalañju* of gold presented by the king. The village Nandiyambākkam must have been so called after this Pallava king, and it may be identified with the village of the same name near Nāyar in the Ponneri taluk of the Chingleput district.

In this connection it may be remarked that all the early inscriptions of different dynasties found in the Āḍhipuriśvara temple at Tiruvorriyūr belonging to Nripa-tuṅga, Kampa, Aparājita, Kaṇṇara and Parāntaka I are found engraved on dressed granite slabs, most of which are now found embedded in the pavement on the east side of the second *prākāra*. The varying sizes of these slabs and the way in which the records are incised in short lines across the breadth of the slabs, as well as the fact that the central shrine was built of black granite in the time of Rājendra-Chōladēva I, seem to indicate that they could not have formed part of the

older temple and that they had probably been originally set up as independent slabs and later built into the pavement of the *prākāra*. Another record of Nandivarman dated in his **21st year** comes from Āvilāla in the Chittoor district (No. 188), and it mentions **Vikramāditya Mahābali-Vānarāya** as the local chieftain. This Bāna who may be identified with Vikramāditya II of the Gudimallam plates (*Ep. Ind.*, Vol. XVII, p. 1 ff) has already figured in the Gudimallam (No. 229 of 1903) and Tiruvallam (*S. I. I.*, Vol. III, No. 43) epigraphs as a subordinate of Nandivarman III. The Āvilāla inscription states that at the request of **Atiprasādi alias Mahādēvi Vijjiyakkanār**, the Bāna chieftain remitted the taxes *kallānakkānam* and *vidanāli* of the village Āvilāli for the upkeep of the tank in that place. Vijjiyakkanār mentioned here was probably the wife of the Bāna chief and was different from Vijjavai-Mahādēvi, [the daughter] of Nandipanma-Kāduvettigal referred to in a record of Pārthivēndravarmān from Tirumālpuram in the Chittoor district (*S. I. I.*, Vol. III, p. 374) as they were separated by a long period. The remaining two inscriptions (Nos. 467 and 469) of this king come from Maṇalūrpet in the Tirukkoyilur taluk. No. 469 which is an incomplete record dated in the 5th year of Nandivarman, consists of detached stones, and from it it is inferred that a certain **Vayiramēgaṇār** was the son of Vānagōvaraiyar Siddhavaḍavaṇār and was ruling in the locality and that at the request of his younger sister Mahādēvaḍigal, an endowment was made to the temple at Maṇalūr. In two inscriptions at Tiruvorriyūr (Nos. 158 and 161 of 1912) a certain Vayiramēgaṇ *alias* Vānakōvaraiyaṇ, the son of Perunaṅgai or Sāmiakkaṇ is mentioned in the reign of the Pallava king Aparājita, and since in the present inscription a Vānakōvaraiyaṇ Vayiramēgaṇ is stated to be the son of Siddhavaḍavaṇ he may be different from the former. No. 468 dated in the 13th year of an unspecified king, but which palæographically resembles the record of Nandivarman noticed above, may be assigned to the same king. This inscription gives the name of the god of Maṇalūr as Tiru-Uḷudīśvarattu-Mahādēva, *i.e.*, Mahādēva of Uḷudīśvaram (Rudrēśvaram?), but the origin of this name is not clear.

24. There are two damaged records of **Nripatuṅga** (Nos. 172 & 173) dated in the **21st year** from Tinnaṇūr which appear to be connected with each other.

Nripatuṅga.

No. 172 refers to the formation of a colony composed of merchants from the Telugu country (*Vaḍugavāṇiyach-chēri*) in the name of Vāhūr-Tiruvāḍi in the vicinity of Ninravūr in Puḷar-kōṭṭam, and to the fixing of the rates of assessment to be collected from the settlers by the assembly of the village. The imprecation attached to the inscription states that the members of the assembly who transgressed this resolution were to be considered as having wronged their *Tiruvāḍi*. The name *Vāhūr-Tiruvāḍi* occurs in the inscription at Pillaippākkam mentioned in para.

Vāhūr-Tiruvāḍi, a title of the President of a village assembly.

22 above which is dated in the 19th year of Parāntaka I, and records the regulations relating to the election of members for the village assembly by the wards of Ninravūr, a village in Puḷar-kōṭṭam. *Vāhūr-Tiruvāḍi* mentioned here appears to denote the 'President of the assembly of Vāhūr (?)' and not a personal name (cf. *Ep. Ind.*, Vol. XXII, p. 231).

25. The last Pallava king **Aparājita** is represented by a single inscription (No. 165) from Tiruvorriyūr. It is dated in his **5th year** and registers a gift of 30 *kalaṇḍu* of gold by Kutṭiyāli-Brahmādhiraṇ of Tirukkaḍavūr-nāḍu in Muṭṭukkūr-nāḍu, for a perpetual lamp to the god Mahādēva at Tiruvorriyūr. It is stated that the endowed amount was deposited with the *sabhā* of Maṇali, bearing interest at the rate of 3 *maṇḍāḍi* per *kalaṇḍu* per month, which works out at 15 per cent. per annum.

Aparājita.

THE LATER PALLAVAS.

26. An inscription from Elavānāsūr (No. 484) in which the king's name is lost records the remission of taxes in favour of the local temple by Munaiyadaraiyaṇ Achalakulōttuṅgaṇ *alias* **Rājarāja-Kāḍavarāyaṇ** of Kūḍal. As the Pallava chief

Peruṇḍiṅga I and Peruṇḍiṅga II.

Maṇavāḷapperumāl who was also known as Rājarāja-Kāḍavarāyaṇ and Achalakulōttuṅgaṇ or Achalakulōttamaṇ (*S. I. I.*, Vol. VIII, No. 317), belonged to the same village of Kūḍal, the chief mentioned in the present record may be

identified with this Maṇavāḷapperumāl who, later under the name Kōpperuñjiṅga (I), seceded from the Chōḷa suzerainty and set up an independent principality with Sēdamaṅgalam as his seat of government (*Ep. Ind.*, Vol. XXIV, p. 22 ff). Since Maṇavāḷapperumāl figures in the reign of Kulōttuṅga-Chōḷa III, the present inscription has to be attributed to the reign of this king. The title *Muṇariyadaraiyaṇ* applied in this record to this chieftain in addition to *Achalakulōttuṅgaṇ* appears to have been assumed by him by virtue of his authority over the Malaiyamāṇ country. In the *Epigraphical Report* for 1936-37 (Part II, paragraph 35), it has been stated, on the strength of an epigraph from Villiyaṇūr in French India that there should have been two chiefs bearing the name Peruñjiṅga. Since Maṇavāḷapperumāl figures as early as the 17th year of Kulōttuṅga-Chōḷa III (*i.e.*, A.D. 1195—No. 313 of 1902), the interval between this date and A.D. 1279 corresponding to the 36th year of a Kōpperuñjiṅga of accession A.D. 1243, *i.e.* 85 years, is ordinarily impossible for the active rule of a single chief. This, therefore, furnishes an additional argument for postulating the existence of two chiefs of the name Peruñjiṅga. To Peruñjiṅga II has probably to be assigned No. 379 from Aṅgaṇūr. This inscription refers to *Sēnai Narasiṅgaṇmaṇ*, a *Sāmanta-Mudali* of this chief, who constructed a tank for the merit of his grandmother Mōgiyār.

27. A much later member of this Pallava family comes to notice in an inscription from Elavānāsūr (No. 508), which from its palæography may be assigned to about the 14th century A.D. It mentions that Pānnaraṅganār, a wife of

Rājanārāyaṇa-Kāḍavarāya.

Pallavaṇ *alias* Rājanārā[ya*]ṇa-Kāḍavarāya dug the channel called the Puttūr-

kāl. As the donatrix is referred to as a *Nambirāṭṭi* of Pallavaṇ it is possible that the latter was a local chieftain of some status. His prenominal 'Rājanārāyaṇa' suggests that he was a subordinate of Rājanārāyaṇa-Sambuvarāya who was ruling over Tirukkōyilūr and the surrounding country in the second quarter probably of the 14th century A.D.

THE CHOLAS.

28. A large number of inscriptions of this dynasty have been copied during the year, representing almost all the kings from Parāntaka I to Rājendra-Chōḷa III and furnishing some interesting details about their reigns.

Of the kings merely calling themselves Rājakēsarivarman or Parakēsarivarman, there are a few epigraphs. No. 158 from Turaiyūr in the Trichinopoly district dated in the 5th year of Rājakēsarivarman seems to be attributable to Gaṇḍarāditya.

Rājakēsarivarman.

It refers to the reclamation of some land which had lain covered up with sand since the 18th year of Periya-Uḍaiyār by whom is evidently meant the king's father and predecessor Parāntaka I because of the high regnal year of the king. The money for this appears to have been obtained from one Vāttalai-Kūḍaluḍaiyāṇ Vēḷaṇ Gaṇavadi who had been made to pay for a twilight lamp in the temple in expiation of his sin of having killed Achchan Sūrri, the headman of Kilinallūr. No. 163 which comes from Tiruvorriyūr and which is dated in the 6th year of Rājakēsarivarman has to be assigned to either Gaṇḍarāditya or Sundara-Chōḷa, preferably to the latter whose record dated in the 17th year has been found at Chintāmaṇi, a village close by (No. 18 of 1933-34). It cannot belong to the earlier Rājakēsari Āditya I, as he had not overrun Tondai-maṇḍalam so early as his 6th year. This record registers an endowment made for feeding in the temple a Brahman well-versed in the Vēdas after the mid-day offerings to the deity.

29. Among the records of Parakēsarivarman without any distinguishing name is No. 446 from Pallichchandal near Jambai in the South Arcot district. It is incised in rather early characters and is dated in the 21st year and probably belongs

Parakēsarivarman.

to Parāntaka I. It records a gift of land, after its reclamation, as *ērippaṭṭi* for the maintenance of a tank belonging to the Nāṭṭār-perumballī at Vālaiyūr in Vānagōppādi by a certain Sakkaṇ Vayiri. It is not known to which Jaina temple in the locality the name Nāṭṭār-perumballī refers. About a mile from the place where the inscription is found is a Jaina shrine now completely in ruins known as the Sainiyamman (Jainiyamman)-kōyil. Amidst its debris is lying a mutilated stone image of a Tirthaṅkara and close to the old structure is set up a slab with an inscription of the Vijayanagara king Achyutarāya (No. 449),

which records a gift to the shrine of Vijayanāyakkār. About a furlong from this place again is a rock in a field bearing an inscription of Rājārāja (III) which mentions **Gaṇḍarādittap-perumballi** (No. 448). It is possible that there may have been two shrines in this place one named Gaṇḍarādittap-perumballi after the Chōla prince Gaṇḍarāditya and the other called Nāttār-perumballi evidently founded by the people or assembly of the local *nāḍu* (principality).

30. There are two inscriptions of **Parāntaka I** (Nos. 8 and 443) both dated in the **40th year** of his reign. One of these (No. 443) which is engraved on the

Parāntaka I.

side of a steep rock near the top of a hill at Jambai refers to a temple of the Sun-god

named Śrī-Gaṇḍarāditya-Ādittagarattudēva which was founded on the top of the Vālaiyūr-kunṇam (hill) in the time of **Uḍaiyār Aiyyaṇaḍi** and to the gift to it of the income from the village Śirupānaiyūr. The provenance of the inscription suggests that the temple should have existed somewhere close by. It is not clear who the 'Aiyyaṇaḍi' was in whose time the temple was constructed. If we take the expression to mean 'His Highness the father' and thus to refer to Parāntaka's father Āditya I, we have to suppose that the latter also bore the surname Gaṇḍarāditya and that the endowment for worship made in his reign had been somehow in abeyance till the 40th year of his son. From the context of the record, however, it seems more appropriate to apply the term 'Aiyyaṇaḍi' to Parāntaka himself, as the order regulating the expenses of the temple out of this income was issued by an officer named Tennavaṇ Brahmādarājaṇ on the 162nd day of the 4th year, which date can be taken to be only that of Gaṇḍarāditya, the son of Parāntaka, who is known to have taken part in the administration of the country as co-regent with his father after the demise of his elder brother Rājāditya in A.D. 949. It may also be incidentally mentioned here that a certain Tiruvaḍigal Aiyyaṇaḍi of Śiruvēlur in Vēśālippāḍi figures in the 7th year of a Parakēsarivarman at Kōyil-Tēvarāyaṇpēṭṭai in the Tanjore district (No. 257 of 1923).

31. The next king represented in the collection is Parakēsarivarman 'who took the head of Vira-Pāṇḍya' (*i.e.* Āditya II), of whom there are two inscriptions both coming from the South Arcot

Āditya II.

district. They are both dated in his 3rd

year (Nos. 380 and 399) and record gifts of land as *ērippaṭṭi* for the maintenance of the local irrigation tanks of the places, one by the king himself in co-operation with the *Ūrār* of Śirupākkam and the other by a certain Olikāṇḍaṇ *alias* Singattaraiyaṇ at Meyyūr in Kurukkai-kūṇṇam, a subdivision of Milāḍu.

32. Four inscriptions in the collection (Nos. 156, 164, 382 and 464) belong to the reign of Rājārāja I. No. 164 which is from Tiruvorriyūr is a fragment dated

Rājārāja I.

in the 24th year of Rājārāja and recording an endowment for the daily supply

of a flower-garland to the deity by a certain Uḍaiyāṇ Pirāntaka...., who was probably an officer under the king. No. 382 from the South Arcot district dated in the 15th year of Rājārāja introduces a feudatory chief by name **Rāśingapaṇṇman** (Rājasimhavarman) **Rājārāja-Vānakōvariyaṇ**. While he was staying at Tañjāvūr in the college (*kallūri*) to the north of the king's (?) palace, he is stated to have made a gift of land to a certain Kāli Tūduvaṇ *alias* Paḷlikkaṭṭilēriya Nāttupēraiyaṇ, probably on the occasion of his succeeding to the headship of the *nāḍu*.

33. **Rājēndra-Chōla** is represented in the collection by two inscriptions of which No. 157 from Turaiyūr in the Trichinopoly district is dated in his **8th year**,

Rājēndra-Chōla I.

and records an endowment for the maintenance of a Brahman who was to recite

the *Śrī-Rudra* during the early morning service of the deity and to teach the Vēdas to scholars during the rest of the day.

34. A fragmentary record of his son **Rājēndradēva** (No. 528) which is engraved on loose stones kept in the Vishṇu temple at Singavaram is dated in

Rājēndradēva.

the 11th year and 135th day of his reign. It refers to a fatal assault made by a Brahman

on another Brahman named Perukkāḷaṇ of Veṇbēḍu and to the penalty imposed on the assailant, of burning a lamp in the temple of which the name is lost. Veṇbēḍu is stated to be a hamlet of Rājārāja-chaturvēdimāṅgalam in Paṇaiyūr-nāḍu.

35. Of Rājākēsarivarman **Rājamahēndra** there is a single inscription (No. 473) dated in his **2nd year**, which comes from Elavānāsūr in the South Arcot district. It contains a short introduction beginning with the word *Tirumagal*

Rājamahēndra.

and records an endowment of lands for a flower-garden and for the conduct of a festival in Paṅguṇi, by Paṭṭālakaṇ Chintāmaṇi *alias* Narēndraśikhāmaṇi-Mūvēndavēḷāṇ, the headman of Kaṇambiyam. Among the boundaries of the land is mentioned a plot called Śrīpattini-Ālvār-tirunandavaṇam, which suggests that a shrine dedicated to Pattini-Ālvār, the deified heroine of the *Silappadigāram* had existed at this place.

36. Virarājēndra is represented by two stone inscriptions, one from Timṇanūr (No. 170) in the Chingleput district and the other from Tuḍaiyūr in the Trichinopoly district (No. 160). But the most important of his inscriptions in this collection is a copper-plate grant (C. P. No. 1) secured from the village Chārāla in the Punganur taluk of the Chittoor district. Its existence had been known as early as 1933-34, but its whereabouts could not be definitely located. Subsequently, however, at my request, Rao Saheb V. Totadri Aiyangar, Deputy Superintendent of Police, kindly interested himself in the matter and secured this set for my examination. It consists of 7 oblong plates held together by a ring with a circular seal, which contains in relief, besides the usual Chōla royal emblems similar to those found in the Tiruvālaṅgādu Plates of Rājēndra-Chōla and the Madras Museum Plates of Uttama-Chōla, the Sanskrit legend in Grantha characters engraved round its margin. The legend reads :—

Virarājēndra.

Viśvair=viśvambharādhiśair=nnanditair=vvanditam=idam |
Śāsanam Virarājēndra-Rājākēsarivarmmanah ||

The record is dated in **Śaka 991**, Saumya, and the **7th year** of the king. The inscription comprises two parts, the Sanskrit portion (in Grantha) and the Tamil. The former contains a long *praśasti* of the Chōla dynasty composed by a certain

His Chārāla Copper-plate grant.

Chandrabhūṣaṇa-Bhaṭṭa, which is identical with the eulogy given in the Kanyākumāri inscription of the same king also dated in his 7th year. The Tamil portion gives the historical introduction beginning with *Viramē tunai* etc., and some *birudas* of the king besides recording his military achievements. It registers the gift of the village Chērām (same as Chārāla) *alias* Madhurāntakachaturvēdimāṅgalam in Puli-nādu, a subdivision of Rattapāḍikonḍaśōla-maṇḍalam, on the occasion of the Uttarāyaṇa-saṅkrānti to three Brahman brothers named Śrautriya-Kramavittan, Mundaya-Kramavittan and Pallaya-Kramavittan of the Ātrēya-gōtra and of the lineage of a certain Rishikēśava (Hrīshikēśa)-Bhaṭṭa. **This is the only copper-plate record known so far of this king.** The Sanskrit *praśasti* helps us to fill up the lacunae in the damaged portions of the Kanyākumāri inscription. The Tamil portion here is more elaborate than in the Kanyākumāri record and gives fuller details of the events connected with his reign. Among them may be mentioned the facts that Virarājēndra started on his expedition against (the Western Chālukya) king Āhavamalla on the very day of his coronation and that he defeated him in a battle at Kūdal-Saṅgamam. It also states that Āhavamalla suffered defeat at the hands of the Chōla as many as five times*.

37. Of **Kulōttuṅga-Chōla I** there are three inscriptions (Nos. 372, 429 and 430). Of these No. 372 beginning with the introduction *Pugaḷmādu* etc., is dated in his 31st year. The other two contain no introduction but have to be assigned to him

Kulōttuṅga-Chōla I.

on account of the high regnal years given in them. No. 430, dated in his 46th year records a gift of the *pāḍikāval* taxes due on the village Kuḷamaṅgalam *alias* Virāśōlanallūr for the *ardhayāma* service in the temple at Jambai by the Kīḷiyūr Malaiyamāṇ chief Śagirayaṇ Anuppūvaṇ *alias* Kulōttuṅgaśōla-Malaiyakulaṛayaṇ. In No. 251 of 1902, dated in the 10th year of Kulōttuṅga I a certain chief Sa[di]raṇ Malaiyaṇ *alias* Rājēndraśōla-Malaiyamāṇ figures, and he was probably the father or elder brother of the chieftain mentioned in the present record dated 36 years later. It is noteworthy that this family of Malaiyamāṇ chiefs of Kīḷiyūr came into prominence as early as the reign of Kulōttuṅga-Chōla I.

*The record has since been published in *Epigraphia Indica*, Vol. XXV, pp. 241 ff.

38. From Peruvelūr in the South Arcot district comes an inscription (No. 512) dated in the 13th year of **Kulōttunga-Chōla II** which records the founding of

Kulōttunga-Chōla II.

the temple of Tirukkōṭṭisvaram-Uḍaiyār at the village and an endowment of 12 *vēli* of

land for worship and offerings and for festivals therein and of another 12 *vēli* for the maintenance of ten *Bhaṭṭas* versed in the *Vēdas* and the *Sāstras*, one *Saivāchārya* and one *Vaidya* who were all provided with house-sites on the north and west sides of the temple, by the chief Sengēni-Nālāyiravaṇ Ammaiyaṇ **Rājendra-śōla-Sambuvarāyaṇ**, a Paḷli of Muññūr *alias* Rājanārāyaṇa-chaturvēdimāṅgalaṁ in Ōymā-nāḍu. He also provided lands for the Vellāla tenants of these *Bhaṭṭas* and remitted the *pāḍikāval* taxes on the *dēvadāna* and the *agaram* lands. The donor is already known to us from other inscriptions as a subordinate of this king (No. 298 of 1929) as well as of his predecessor Vikrama-Chōla (No. 422 of 1922).

39. Next in point of time is a record of **Rājarāja II** dated in his 8th year (No. 474) from Elavānāśūr in the South Arcot district, which states that the

Rājarāja II.

tirukkalsārttu and the *mandapa* in front called the *Ēlīśaimōgaṇ-tirumandapam* in the tem-

ple was the work of Kūḍalūr Ālappirandāṇ *Ēlīśaimōgaṇ alias Kulōttungaśōla-Kāḍavarāyaṇ* who is said to have had the proprietary right over Urumūr *alias* Śōlapāṇḍya-chaturvēdimāṅgalaṁ, a *brahmādēya* in Mērkā-nāḍu, a subdivision of Virudarājabhayaṅkara-vaṇaṇāḍu. He is evidently the same as the donor of a *mandapa* in the Vriḍdhāchalam temple, figuring in a record of the 15th year of Kulōttunga II (No. 137 of 1900). A chief of the name Kūḍalūr Ālappirandāṇ Mōgaṇ *alias* Rājarāja-Kāḍavarāyaṇ figures in an inscription of the 6th year of this king from the same place (No. 166 of 1906), and in another inscription (No. 170 of 1906) he bears the additional title *Nāḷudikkumveṇṇāṇ*. All these names seem to refer to one and the same individual. Urumūr was the name by which Erumbūr in the Chidambaram taluk was known in ancient times and it was situated in Mērkā-nāḍu, a subdivision of Virudarājabhayaṅkara-vaṇaṇāḍu (No. 387 of 1913). No. 146 from Tiruchchendurai in the Trichinopoly district is dated in the 14th year of Tribhuvanachakravartin Rājarājadēva and records both the royal order and the *ulvari* granting 20 *vēli* of land tax-free at Īśānamaṅgalaṁ *alias* Virudarājabhayaṅkara-chaturvēdimāṅgalaṁ to the temple, under the name Rājagambhīra[nallūr]. *Rājagambhīra* as a probable surname of Rājarāja II is already known (*Ep. Rep.* for 1915, para. 26) and hence this inscription may have to be assigned to that king.

40. There are four inscriptions of **Rājādhirāja II** ranging from the 5th year of his reign to the 13th. In one of these (No. 475) dated in his 13th year he is

Rājādhirāja II.

given the epithet *Īlamum Maduraiyum koṇḍa*. (see No. 36 of 1906). In No. 364, dated in his 7th year the Malayamāṇ chief of Kiliyūr *viz.*, Periya-uḍaiyaṇ Nīṇṇṇāṇ *alias* Rājarāja-Malaiyakularāyaṇ is said to have made a gift of the *pāḍikāval* and other taxes due from the *dēvadāna* village Parudal *alias* Malaiyavichchādiranallūr to the temple of Ūrbāgaṅkoṇḍār at Elavānāśūr. This chief figures in No. 163 of 1906, dated in the 13th year of his predecessor Rājarāja II as making a representation to the king for the gift of a land to the same temple.

41. Of the records attributable to **Kulōttunga III**, No. 20 from Jambukēśvaram is dated in the 7th year of **Virarājēndradēva** and records an oath of allegiance taken by two persons, probably brothers, named Arayaḍēvaṇ Mūvāyirattoruvaṇ *alias* Virarājēndra-Brahmādarāya-Muttaraiyaṇ and Arayaḍēvaṇ Tiruvenkāḍuḍaiyaṇ *alias* Vikramaśōla-Brahmādarāya-Muttaraiyaṇ to the chief Virirundāṇ Sēmaṇ Akalaṅka-Nāḍālvāṇ, undertaking that they would strictly follow the latter's orders in his *rājakāryam* (administration) as well as in *vaṇṇiyam* (war ?) without ever betraying him, that they would not collude with other parties to the detriment of his interests. It is of interest to note that from the title *Brah-*

Kulōttunga-Chōla III.

mādarāyaṇ borne by these chiefs they appear to have been Brahmans, wielding power in

the region containing the temples of Tiruchchirāppalli-Uḍaiyār, Tiruchchōṇṇutturai-Uḍaiyār, Tirunāgēśvaram-Uḍaiyār, Tirukkāmakkōṭṭam-Uḍaiyār and Tiruchchattimurram-Uḍaiyār, by the gods of which the compact is sworn. **Virirundāṇ Sēmaṇ** of this record has figured in a record of the time of Rājādhirāja II at Vaḷappūr-nāḍu

(*Ep. Rep.* 1929-30, Part II, para. 24). Another such pact is registered in No. 502, dated in the **13th year** of Kulōttuṅga who is evidently Kulōttuṅga III. It is a counterpart of No. 440 of 1913 registering a political alliance entered into between the chiefs **Rājarājadēvaṅ**

A political pact of his time.

Ponparappināṅ *alias* Kulōttuṅga-Chōla-Vānakōvaraiyar and Sūryadēvar Nīrērrār *alias* Rājarāja-Malaiyakularāyar of Kiliyūr, same as Periyā-udaiyāṅ Nīrērrār of No. 364 mentioned above. This is engraved on the walls of the temple at Elavānāsūr in the South Arcot district which should have been an important stronghold of the Malayamāṅ chiefs and gives the terms of the pact as agreed to be fulfilled by Ponparappināṅ. Similarly the other inscription is found at Āragalūr which should have been the headquarters of this Ponparappināṅ, and the terms of the document are those as given by the Malayamāṅ chief on his part. The present inscription is a well preserved and complete record while the Āragalūr version consists only of disconnected pieces of the document.

No. 374 from Neyvanai in the same district is dated in the 8th year of Kulōttuṅga and records the grant of the village Edirmalaippādi to the temple for offerings to the goddess and for a festival in the Purattāsi month, made by Nandipanmaṅ *alias* Naralōkasūriyaṅ who also figures in No. 375, probably of the same king, as the servant of Araiśaṅ Ālappirandāṅ *alias* Kāḍavarāyaṅ with the permission of the latter after getting it exempted from the *sammādam*-tax by Chēḍiyarāyaṅ. Edirmalaippādi is referred to as the place where the god is said to have gone and received Āḷudaiya-Pillaiyār (Tirujñānasambanda), and the god of this temple is called *Porkudankuduttaruliṅa i.e., 'who was pleased to give the golden pot.'* These two names seem to contain in them references to the incidents connected with the sojourn of saint Jñānasambanda at this place. No. 489, dated in the king's 30th year gives details of date which work out correctly for A.D. 1207, August 19th. This inscription records gift of a village to the dancing girls for the service of dancing and singing in the temple at Iraiyanaraiyūr.

A few feudatory chiefs who are known to have been administering part of the present North and South Arcot districts in the reigns of Kulōttuṅga III and his successor figure in the present year's collection also. One such chief was Kūḍalūr Ālappirandāṅ Rājagambhīra-Kāḍavarāyaṅ *alias* **Ālagiyapallavaṅ** **Sādumperumāl** who is stated in No. 496, dated in the 30th year of the king to have constructed the outer *gōpura* of the temple at Elavānāsūr. Another Pallava chieftain named Kūḍal Ālappirandāṅ Kāḍavarāyaṅ, who had also the title of

His subordinates.

Sādumperumāl is mentioned in two inscriptions from Tiruvannāmalai (*S. I. I.*, Vol. VIII, Nos. 77 and 98) dated in the 31st year of Rājarāja III and the 15th year of Kōpperuñjīgadēva. Another subordinate chief of Kulōttuṅga III was the Kiliyūr Malayamāṅ chief Periyudaiyāṅ Rājarāja-Kōvalrāyaṅ Palavāyuda-[Pal]lava[raiyāṅ], son of Iraiyyūraṅ Rājarāja-Chēḍiyarāyaṅ Vanniyaṅnāyaṅ (No. 381), who is stated to have dug a tank at Attippakkam in the South Arcot district. This chief is also known to us from No. 389 of 1902. Still another feudatory of the king was **Magadēsaṅ Rājarājadēvaṅ Ponparappināṅ** of Āragalūr whose servant Māraṅ Kulaindāṅ Chēḍirāyaṅ is stated (in No. 407) to have made a gift of lands to the Tiruppālaippandal temple in the 26th year of Kulōttuṅga. We find two inscriptions of this same **Ponparapina-Magadaipperumāl** without mention of any overlord but dated in the **6th and 15th years** of his own rule in the same place (No. 402 and 408). The 11th regnal year of this chief is quoted in No. 156 of 1904, also from the same place.

No. 397 is a record from Meyyūr in the Tirukkoyilur taluk (South Arcot district) dated in the 9th year of a certain **Vanneñjapperumāl**. He appears to be identical with the person of the same name figuring in an inscription from Attūr in the Salem district (No. 405 of 1913), as a subordinate issuing the grant in the 32nd year of an unspecified king, who was probably Kulōttuṅga III. The chief should have asserted his independence towards the close of Kulōttuṅga's reign and issued grants independently, as testified to in the present inscription.

42. Of Rājārāja III there are about 20 inscriptions in the collection ranging in date from the 6th to the 28th year of his reign. Two of these (Nos. 31 and 32) begin with the introduction *Sīrmanni*, etc. A fragmentary inscription from

Rājārāja III.

Tinnañūr (No. 171) dated in the 6th year of the king refers to the destruction of Niñravūr caused by *sūlai* (pillage) in the previous year and to the gallant part played in its defence by a certain hero. No. 185 from Kunrapakkam in the Chittoor district dated in the 18th year of Tribhuvanachakravartin Rājārājadēva records the gift of that village, to god Tiruvēṅgaḍam-Uḍaiyāṇ by Senni Tirukkālattidēva *alias* Yādavarāyaṇ. A number of inscriptions have been copied in previous years in the Chittoor, North Arcot and Chingleput districts, mostly of the time of Rājārāja III while a few belong to his predecessor Kulōttuṅga III, which record endowments made by Tirukkālattidēva *alias* Yādavarāya (No. 16 of 1897, No. 87 of 1922), Vira-Narasimhadēva *alias* Yādavarāya (Nos. 200 of 1892, 633 of 1904, 640 of 1904, 199 of 1912, 406 of 1896, 227 of 1912), Narasimha Tirukkālattidēva *alias* Yādavarāya (No. 94 of 1903), Śaṣikulachaḷukki Viranārasinḡadēva (No. 172 of 1903), Śaṣikulachaḷukki

His Yādavarāya subordinates.

Tirukkālattidēva *alias* Yādavarāya (Nos. 181 and 191 of 1903), Śaṣikulachaḷukki

Viranārasinḡadēva *alias* Yādavarāya (No. 182 of 1903), and Śaṣikulachaḷukki Taniniñruvenṇa Viranārasinḡadēva *alias* Yādavarāya (Nos. 183 and 200 of 1903). In the *Tirupati Dēvasthānam Inscriptions* (Vol. I, pp. 103—104), Tirukkālattidēva and Viranārasimha are treated as chiefs one following the other in close succession. As Narasimha Tirukkālattidēva figures in two inscriptions, dated in the 7th year of Kulōttuṅga-Chōla III (No. 94 of 1903) and the 15th year of Rājārāja III (No. 172 of 1903), *i.e.*, in A. D. 1185 and 1231 covering a period of 45 years, and in the interval a chief by name Vira-Narasimha figures about A. D. 1212 in the reign of Kulōttuṅga-Chōla III (No. 93 of 1903) we have to suppose the existence of more than one chief of the name Tirukkālattidēva. The present record furnishes one more surname, *viz.*, *Seṇṇi* for the latter chief.

Another inscription of Rājārāja which deserves notice is No. 14 from Jambukēśvaram. It records a receipt given by two brothers for the money due to them from the temple for the purchase of some dry and wet lands belonging to them. The amount was not paid to them directly but by means of an *ediriḍai* (counter agreement) got by Dakṣiṇāmurti-Andār on behalf of the temple from Kālagam-Nāyakar who seems to have been an agent of Bhōgaya-Daṇḍanāyaka. This Daṇḍanāyaka is known to us already as one of the two generals Bhōgaya and Mallaya who were sent by the Hoysala king Narasimha II in his campaign against the Pāṇḍya, and who in A. D. 1237 granted the eleven villages, conferred on them by prince Sōmēśvara evidently for their valour, to Brahmans in the presence of god Rāmanātha at Sētu (*A. S. R.* for 1909-10, p. 153).

The help rendered by Hoysala Narasimha II to Rājārāja III early in his reign against the Pāṇḍyas, and later on in freeing the Chōla king from imprisonment at the hands of Peruñjiṅga which gave him the claim to the title of the 'Establisher of the Chōla kingdom' is well known. A similar claimant to that title was the Telugu-Chōḍa chief Tikka *alias* Gaṇḍagōpāla of Nellore who was also a friend and ally of Rājārāja. Narasimha's subsequent power and influence in the Chōla territory is evidenced by the presence of several Hoysala generals at Tirumalavāḍi and Conjeeveram. One of his inscriptions (*E. C.* XII, Tp. 42) refers to him as ruling from Kāñchīpuram in A. D. 1230 and another (*E. C.*, V, Cn. 211 b) to his army stationed at that place. The latest inscription found for him is the one at Tirumalavāḍi dated in A. D. 1235 (No. 39 of 1920). His interests thus brought him into conflict with Gaṇḍagōpāla who, among his other achievements, 'took Kāñchī and was ruling there after making it his own' in A. D. 1231 (No. 446 of 1919 and *A. R.* for 1920, part II, para. 55). The clashes between the Hoysala and this chief became rather frequent thereafter, and we find Narasimha's son Sōmēśvara leading an expedition in August, A. D. 1240 against Tikka (*E. C.*, VI, Kd. 100). The event leading to this engagement seems to receive light from an inscription of the current collection (No. 439) from Jambai in the South Arcot district, which is unfortunately very fragmentary. It is dated in the 23rd year of

Vallāḍadēva killed by Gaṇḍagōpāla.

Rājārāja (A. D. 1239), and states that in the month of Chittirai of that year

'Nāyaṇār Gaṇḍagōpālar was pleased to go out (for fight?) and having stabbed

Vallāḍadēvaṇ proceeded to (?) Śaṇbai'. As the inscription stops with the mention of Śaṇbai we are puzzled as to the result of the fight. But the death of Vallāḍadēva at the hands of Gaṇḍagōpāla is an important piece of information. The date of the record precludes the possibility of its reference to Ballāḷa II or III. As the dynasty itself came to be called 'Ballāḷa' after the glorious reign of Ballāḷa II, we can only take Vallāḍadēva of the present inscription to refer to a Hoysala king, who, at this time, could be no other than Narasimha II. Thus we may take A. D. 1238-39 as the last date of this king. It is the fall of his father at the hands of Tikka that should have been the immediate cause of Sōmēśvara's expedition against that chief.

43. Of Rājendra-Chōḷa III there are only 3 inscriptions in the collection dated in the 3rd, 4th and 6th year of his reign (Nos. 29, 27 and 73). In the first of these he is merely called Tribhuvanachakravartin, the second begins with an introduction of which portions are lost and gives the king the surname Parakēsarivarmaṇ. No. 73 dated in his 6th year calls him Tribhuvanachakravartin **Rājendra-Chōḷadēva** 'who revived the Manu dynasty and wore the legitimate (or righteous) crown'. It records an endowment of land after purchase made for wor-

Rājendra-Chōḷa III.

ship and other requirements in the temple of Śrīdēvīśvaramudaiyār at Tiruvellaṛai by **Śiṅgaṇṇa-Daṇḍanāyaka** who had consecrated the image of the god therein. This Śiṅgaṇṇa is perhaps the same as the general of Sōmēśvara who is stated in an inscription at Vēdāraṇyam in the Tanjore district (No. 501 of 1904) to have made an inroad into the Chōḷa territory in A. D. 1241, as a consequence of which worship was stopped in the temple of Kōḍikkulaḡar but was revived some time later. Now the construction of a temple by the same chief in the Chōḷa territory and provision for worship therein suggests that Rājendra-Chōḷa's overlordship was acknowledged by Sōmēśvara and that the former had sufficiently consolidated his position and recovered the prestige lost during the time of his predecessor. This is also indicated by the titles *Manukulameduṭṭa* and *Neṛimudi-śūḍiya* assumed by him, as stated above.

THE PANDYAS.

44. The Pāṇḍya inscriptions of the year come from the portion of the ancient Chōḷa territory corresponding to the present Trichinopoly district and the region to the north of it.

The earliest is a verse inscription from Jambukēśvaram (No. 47) attributable to **Māravarman Sundara-Pāṇḍya I**. Above this record are crudely engraved the Pāṇḍya emblems of a pair of fish and an elephant-goat. This inscription states that in the 3rd year of his reign, the king Māraṇ celebrated the anointment of heroes at Āyirattali and had this inscription engraved. The event is alluded to in the historical introduction of the king beginning with the words *Pāmaruviya*, etc., wherein it is stated that Sundara-Pāṇḍya burnt Tañjai and Uṛandai, drove the Śembiyaṇ (i.e., the Chōḷa) to the forest, bestowed on a Bāṇa, the latter's golden crown set with gems and that thereafter he performed the anointment of heroes in the anointing hall of the unfriendly Valavaṇ at Āyirattali. That the Chōḷa country was conquered and given back to Kulōttuṅga III is specifically mentioned in two records of the Pāṇḍya king (Nos. 72 of 1924 and 9 of 1926). Sundara-Pāṇḍya assumed the title *Śōṇāḍu-kōṇḍaruliya* from his 3rd year (No. 358 of 1916 and No. 549 of 1926) and the conquest must have been celebrated by the anointment at Āyirattali in this year, as indicated by the inscription noticed above. The restitution of his kingdom to the Chōḷa king appears to have been made in the same year (No. 322 of 1927-28).

There are three other records of this king (Nos. 3, 21 and 30) which were also secured from Jambukēśvaram. Of these, No. 3 which is dated in the 4th year and 154th day, was issued while the king was at Madura and gives an inventory of the jewels and other valuable articles belonging to the god Tiruvāṇaikkā-Uḍaiyār. Among the varieties of silk then in use in this temple are mentioned *Puliyukirpūmpattu*, *Sēndilāṇippattu* and *Āriyaṇ-Dēvāṅgu*. Another inscription (No. 21) refers to the provision made for conducting the *Sundara-Pāṇḍyaṇ-sāṇḍi* instituted in the temple in the name of the king, on the day of his natal asterism *Avittam* in the month of Āvaṇi. No significance is perhaps to be attached to the

month quoted here as a similar *sandi* was instituted to celebrate the king's asterism Avittam, in the month of Purattāsi in the Śiva temple at Tiruvāliśvaram (No. 340 of 1916), and in all the months of the year in the Rudrakōṭiśvara temple at Chaturvēdimangalam (No. 303 of 1928). The latest record of this king (No. 30) in the year's collection is of his 11th year and mentions as donors Vēṇāḍudaiyār and his younger brother Maduraipperumāḷ *alias* Magadarāyar. It is not clear whether this Vēṇāḍudaiyār was identical with Araiyaṇ Pūvaṇ *alias* Vēṇāvudaiyār of Kīlaikkodumaḷūr mentioned in a record of Māṇavarman Sundara-Pāṇḍya, II (No. 149 of 1894).

45. Of the records of **Jaṭāvarman Sundara-Pāṇḍya** (Nos. 28, 373 and 492), No. 28 beginning with the introduction *Samasta-jagad-ādhāra*, etc., and therefore assignable to the first king of the name registers a royal remission of taxes made at the instance of his brother-in-law (machchunāṇār) Maḷavarāyar on the villages Muttaipāḍi, Viratoṅgapuram, and Pāgaṅguḍi in Viḷā-nāḍu, a subdivision of Pāṇḍikulapati-vaḷanāḍu for worship and offerings to the god Tiruvāṇaikkā-Uḍaiyār during the festival called **Sēraṇai-veṇṇāṇ-tirunāl** celebrated in the temple in the name of the king on the day of his asterism **Mūlā** in the month of Chittirai. The *Sēraṇai-veṇṇāṇ-mandapa* at Śrīraṅgam should be also attributed to this Pāṇḍya king. As the title 'Sēraṇai-veṇṇāṇ' is applied in the record specifically to this king, the suggestion made in the *Epigraphical Report* for 1926-27, para. 4, that it was possibly a title of Māṇavarman Kulaśēkhara would have to be modified. The special honours during auspicious and inauspicious occasions granted to the **Pāraśivas** (Pāraśavas) attached to the temple at Elavāṇāśūr in the South Arcot are district mentioned in No. 492 of the 13+3rd year of a Jaṭāvarman Sundara-Pāṇḍya. These were vouchsafed in a *vyavasthā-patra* granted by the *tāṇattār* of the temple of Ūrbāgaṅkoṇḍaruliya-Nāyaṇār extending to them the same privileges as were then obtaining in Pāṇḍi-maṇḍalam, Sōḷa-maṇḍalam, Magada-maṇḍalam and at Tirumudukunṇam, Tiruvāmāttūr, Tiruvadigai and Tiruveṇṇainallūr in Naḍuvil-maṇḍalam. A similar privilege granted to this community is also recorded in an inscription at Tiruvēndipuram, in the same district, which is dated in the same 13+3rd year of a 'Māṇavarman' Sundara-Pāṇḍya (No. 141 of 1902). Uniformity was sought to be effected in according temple honours to the **Pāraśivas** in the regions specified above, which nearly covered the whole of the Tamil country. According to the *Manusmṛiti*, the Pāraśava was an *anulōmaja*, being the offspring of a Brahman father and a Śūdra mother.

46. A damaged record of Sundara-Pāṇḍya without any distinguishing titles and dated in the 11+1st year, coming from Kuntrapākkam in the Chittoor district (No. 186) registers a gift of land for offerings and worship to the god Tiruvagattīśvaramudaiya-Nāyaṇār evidently of this village, situated in Tiruvēṅgaḍa-kōṭṭam, a district of Jayaṅ-gondaśōḷa-maṇḍalam by the **Yādava chief** His subordinate Viranāraśiṅgaḍēva-Yādavarāya.

Vira-Nāraśiṅgaḍēva. As there are no inscriptions of any other Sundara-Pāṇḍya prior to Jaṭāvarman Sundara-Pāṇḍya I in this region, this record may be attributed to him. The Yādavarāyas were a family of feudatory chiefs figuring in Chōḷa inscriptions from the time of Kulōttuṅga III to about the 15th year of Rājaraḷa III, when they seem to have asserted their independence and issued records in their own name. In para. 42 above it is supposed that there must have been more than one chief bearing the name Virā-Nārasimha, and the chief mentioned in the present record was evidently a later member of that name as distinct from Vira-Nārasimha figuring in the reign of Kulōttuṅga III (406 of 1896). An inscription from Tirupati (No. 89, *Tirupati Inscriptions*, Vol. I) equates his 50th regnal year with the cyclic year Vikrama corresponding to A. D. 1280, which would give A. D. 1230-31 as the initial year of his independent rule, which seems, however, to have received a temporary set-back in the time of Sundara-Pāṇḍya.

A slab now set up before the Vēdavyāsa-Bhaṭṭar-tirumālīgai in the North Chittirai Street at Śrīraṅgam, contains an inscription (No. 122) belonging to the reign of **Perumāḷ Sundara-Pāṇḍya**. On the top of this slab is elaborately sculptured the Pāṇḍya emblem which consists of a pair of carps with two elephant goads between them. In the middle is also sculptured the Vaishṇava emblem of a *Chakra* surmounting a pillar, with an umbrella and a pair of *chāuris* over it. This damaged record seems to indicate that the *maṭha* was probably

built under orders of the Pāṇḍya king. The Sundara-Pāṇḍya mentioned in this record may be identical with Jaṭavarman Sundara-Pāṇḍya I whose benefactions to the Śrīraṅgam temple are well known.

47. Of the three records in the collection of another Sundara-Pāṇḍya who does not bear any distinguishing epithets (Nos. 77, 385 and 482), No. 77 is engraved high up on the north wall of the outermost *prākāra* of the Jambukēśvara temple at Tiruvāṇaikāval, along with the Pāṇḍya emblem of two carps and a goad sculptured near it. This inscription

Tirunīrru Sundara-Pāṇḍya—

(c. 14th cent. A. D.).

calls the wall 'Tirunīrru-Sundara-Pāṇḍya-tiru-māligai', but in course of time, its connection with the Pāṇḍya name having been forgotten, the rampart is now known

as 'Vibhūti(tirunīrru)-prākāra'. Since the record belongs to the 14th century one of the Sundara-Pāṇḍyas who flourished in this century must have had the title of **Tirunīrru Sundara-Pāṇḍya**, which evidently indicates his strong leaning towards Śaivism. In this connection it may be noted that kings Kulōttuṅga-Chōla I and II who were staunch Śaivas were also known as Tirunīrru-Chōlaṇ (No. 312 of 1901 and No. 196 of 1901).

The other record which comes from Kaḷumalam (No. 385) in the South Arcot district has probably to be assigned to **Jaṭavarman Sundara-Pāṇḍya III** (accn. 1303 A.D.) and it refers to a gift made by Śōlakōṇār in the days of Pillai Mahābali-Vāṇarāyar. Chiefs with the dynastic title Mahābali-Vāṇarāyar and the appellation of 'Pillai' or 'Makkaṇāyaṇār' figure in the reigns of (1) Māṇavarman Kulaśekhara (A. D. 1268) with the simple name of Pillai Mahābali-Vāṇarāya (No. 357 of 1922), (2) Māṇavarman Vikrama-Pāṇḍya under the name of Vikrama-Pāṇḍya Mahābali-Vāṇarāya (No. 46 of 1922), (3) Jaṭavarman Vira-Pāṇḍya (A. D. 1296) under the name of Kulaśekhara Mahābali-Vāṇarāya (No. 430 of 1907) and (4) Jaṭavarman Sundara-Pāṇḍya III (A. D. 1303) with the name of Parākrama-Pāṇḍya Mahābali-Vāṇarāya (No. 104 of 1916). Their relationship with one another is not clear at present. Śōlakōṇ noticed in our record also figures in another epigraph of the same king (No. 580 of 1902).

48. In a fragmentary record (No. 436) of Vikrama-Pāṇḍya from Jambai in the South Arcot district, a certain **Mahābali-Vāṇarāyar** is mentioned as the *mudali* of the king. As an officer of this name occurs in a record of Māṇavarman Vikrama-Pāṇḍya (No. 46 of 1922) the king of the present record may be identified with the **Māṇavarman Vikrama-Pāṇḍya** whose date of accession was **A. D. 1269**.

Māṇavarman Vikrama-Pāṇḍya.

49. There is a single record of **Māṇavarman Vira-Pāṇḍya** in the collection (No. 260), dated in the 14th year and with astronomical details corresponding to A. D. 1347, October 15. It registers a gift of land by Pañchavarāyaṇ Periyāṇ alias Laṅkēśvaradēvaṇ, a Kaikkōḷa resident of the street called Āvaṇavidī-perunderuvu at Madura, for offerings and worship to the goddess Tāyilunalla-Nāchchiyār set up by him in the temple of Uḍaiyār Tirukkuṇṇamuḍaiya-Nāyaṇār at Kuñjaram in Paraṇūr-kūṛram.

Māṇavarman Vira-Pāṇḍya.

50. Of the 8 records of **Māṇavarman Kulaśekhara** (Nos. 438 and 95 to 101), No. 438 from Jambai in the South Arcot district is to be assigned to the first king of the name (acc. **1268 A. D.**), because of the high regnal year 39 given in it. This is a fragmentary inscription giving details of assessment to be collected in kind on different grades of cultivable land. Some records which come

Māṇavarman Kulaśekhara.

from Śrīraṅgam may be assigned to the later king whose date of accession was **A. D. 1314**, because they refer to Kōḍaṇḍarāma-chaturvēdimāṅgalam which, as pointed out in the *Epigraphical Report* for 1936-37, was founded in the time of Jaṭavarman Sundara-Pāṇḍya of accession date A. D. 1303. In No. 95, the king is wrongly styled a Jaṭavarman instead of Māṇavarman. All these records refer to the sale of several bits of land to the *bhāṭṭas* of Kōḍaṇḍarāma-chaturvēdimāṅgalam by some *Śrīvaiṣṇavas* and *Dāsanambis*. From Dēviyandal in the South Arcot district comes a record of Kulaśekhara (No. 391) without any distinguishing titles. Considering its palaeography which points to the 14th century, this inscription may be assigned to the same Kulaśekhara-Pāṇḍya. This is a damaged inscription with the figure of a *trīśūla*, a dog and a lamp engraved on its top.

It is dated in the 5th year and registers a gift of the village *Dēviyārēndal* to the god *Vairava-Nāyaṇār* (i.e., *Bhairava*), whose vehicle, the dog, is appropriately found sculptured on the top of the slab.

51. **Māṇavarman Parākrama-Pāṇḍya** is represented by a single inscription (No. 424) from *Tiruppālaippandal* in the South Arcot district. This incomplete record dated in the 3rd year of the king mentions the *Paḷlis* of *Muḍiyaṇūr*, and may probably be assigned to the king of that name whose accession took place in A. D. 1335.

Māṇavarman Parākrama-Pāṇḍya.

THE HOYSALAS.

52. The year's records of the Hoysala kings come mainly from *Jambukēśvaram* in the *Trichinopoly* district, and only two kings, viz., *Sōmēśvara* and *Rāmanātha* are represented in them. In a fragmentary inscription (No. 439) dated in the 23rd year of *Rājarāja III* corresponding to A. D. 1239, reference is made to the killing of a *Ballāḍadēva* by a chieftain named *Gaṇḍagōpāla*. This inscription is historically interesting and in para. 42 above, the victim of *Gaṇḍagōpāla* has been identified with *Narasimha II*.

No. 5 belonging to **Vira-Sōmēśvara** refers to the temple of god *Saṅga-mallīśvaramuḍaiya-Nāyaṇār*, while No. 12 of the 6th year of *Rāmanātha* mentions *Saṅgamīśvaram-Uḍaiyār* at *Viranārasimha-chaturvēdimāṅgalam* near *Tiruvāṇaikkā*. The latter and not *Saṅga-mallīśvaram* appears to be the correct name

Vira-Sōmēśvara.

of the god, and it may have owed its origin to some Hoysala general named *Saṅgamadēva*, as suggested by the name *Saṅgamadēvar-maṭha* occurring in the former inscription. As this shrine is specifically stated to have been located at *Tiruvāṇaikkā*, the word 'Saṅgama' need not refer to the confluence of the *Kāvērī* and the *Koḷḷidam* which is about 4 miles distant from *Jambukēśvaram*. *Sōmala-Mahādēviyār* is referred to as an *avvai* (aunt) of the king in No. 5 and in the other record (No. 6) as the *kumāri* of *Ballāḍadēva*, evidently *Ballāḷa II*.

53. It is stated in the record of king **Rāmanātha** mentioned above that another deity named *Viśvēśvaradēva* had been installed on the eastern side of the *Saṅgamīśvaram-Uḍaiyār* temple by a certain *Śaṅkara-Bhaṭṭaṇ* of *Puḷḷalūr*. No. 4 dated in the 14th year of *Rāmanāthadēva* mentions that the *gōśālai* in front of the *Akhilāṇḍanāyakiyār* shrine in the fourth *prākāra* was built by **Pālapaḷḷi**

Vira-Rāmanātha.

Nilakaṇṭha-Nāyakkar and that the god *Paśupatiśvaram-Uḍaiyār* was also consecrated therein. In this inscription the mention of the name of a garden called 'Śilandiyaī-Śōḷaṇākkiṇāṇ-tiruttōppu' is reminiscent of the *Periyapurāṇam* story, that a spider which had woven its web over the *liṅga* at this place to protect it from the sun's rays, was, as a reward for this meritorious deed, born in its next birth as the powerful *Chōla* king named *Kōchcheṅgaṇṇāṇ*. Another shrine of god *Eduttaruliapādiśvaram-Uḍaiyār* which was newly consecrated on the eastern side of the first *prākāra* at the instance of a certain *Tirujñānasambandar* of *Karuppūr* is referred to in Nos. 25 and 26, dated in the 6th year of *Rāmanāthadēva*. The building activities of the Hoysala kings at *Jambukēśvaram* have already been noticed in the *Epigraphical Report* for 1936-37, Part II, para. 48.

THE GANDAGOPALAS.

54. From *Āvilāla* in the *Chittoor* district comes a record (No. 187) of *Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva* dated in the 18th year. It is highly damaged and some of the inscribed slabs are also missing. The inscription refers to the *Śivaliṅga-chalana*, probably the loosening of the *liṅga*, in the *Sanctum* of the temple of *Kavilīśvaramuḍaiya-Nāyaṇār* at *Āvilāli*. The *nāḍu* (district assembly) brought this fact to the notice of

Vijaya-Gaṇḍagōpāla.

the *Māhēśvaras* of the *Tirukkālatti-uḍaiya-*

Nāyaṇār temple and got the *liṅga* reconsecrated after obtaining the necessary *śattimugam*, *tirumugam* and *sādhanam* from the authorities. Since the inscription is damaged fuller details are not available.

Vijaya-Gaṇḍagōpāla's initial date is fixed as A. D. 1250 by a record from Conjeevaram (No. 27 of 1890) which equates his 16th year with Śaka 1187, and his latest regnal year so far known is 32 (No. 137 of 1916). Vijaya-Gaṇḍagōpāla ruled as an independent chief with the title 'Tribhuvanachakravartin' and issued records in his own name. During this period (*i.e.*, 1250-1281 A. D.), the Chōlas under Rājendra-Chōla III had lost their hold on Tonḍai-maṇḍalam, as can be inferred from the absence of his inscriptions in this region. Vijaya-Gaṇḍagōpāla and Kōpperuñjīga shared this territory between themselves, the former taking the northern half and the latter the southern. That Rājendra-Chōla had lost this region is also inferable from a record from Tirukkachchūr (No. 314 of 1909) in the Chingleput district which refers to Kulōttuṅga-Chōla (III), Rājarāja (III), and Jaṭavarman Sundara-Pāṇḍya (I) as the successive rulers of the region, leaving out the name of Rājendra-Chōla III.

THE YADAVAS.

55. From Gōraṇṭṭa in the Kurnool district comes a single record (No. 315) belonging to the Yādava dynasty. It is dated in Śaka 1137, Yuva, corresponding to A. D. 1216, January 25, in the reign of **Singaḷadēva** (Singaṇa), who ruled during the period A. D. 1210-1247. It states that

Singaḷadēva.

when Mahāpasāyita **Lakshmidēva-Danda-nāyaka**, who bore the *biruda* 'Paśchimarāya Bhōjadēva-diśāpattā' was governing the locality, the officer (*Sarvādhikāri*) Yindapa-Nāyaka who was in charge of Naḷavādi-vishaya, consecrated the image of Anmēśvaradēva in the name of his father in the temple at Gōraṭa and made a gift of land for worship and offerings therein. A Raṭṭa chieftain of Saundatti who flourished in this period was known as Lakshmidēva II (c. A. D. 1228), (Fleet, *Kan. Dyn.*, p. 551), but he was perhaps different from the general figuring in the present record, who might be probably identical with Lakshmidēva figuring in records of Jaitrapāla (B. K. No. 47 of 1937-38 and B. K. No. 157 of 1933-34) and in one of Singaṇa himself (B. K. No. 51 of 1928-29).

THE KAKATIYAS.

56. Of this dynasty the earliest record in the collection is No. 233, which comes from Gaṅgavaram in the Cuddapah district and belongs to **Gaṇapatidēva**. This inscription dated in Śaka 1179, Piṅgala, corresponding to A. D. 1257, calls the king 'a worshipper of Svayambhudēva', and gives him the usual titles *Chalamartigaṇḍa Mūrurāya-jagadāḷa* and *Rāyagajakēśari*. It registers a gift of the village Gaṅgāpuram in Muliki-nāṇḍu by the king's subordinate **Gaṇḍapendāra Gaṅgaya-Sāhini** of the Kāyastha family and his wife Kamalādēvī, for the

Gaṇapatidēva.

worship of god Pushpēśvara-Mahādēva at Pushpagiri near Gaṅgavaram. This gift was entrusted to a certain **Īśānagurudēva** who was probably a Śaivāchārya attached to a branch of the Gōlakī-maṭha situated in this locality. The same officer again figures in another record from Poḍadurti (No. 269) dated in Śaka 1178, Naḷa, wherein he is stated to have renewed a grant of land made formerly to the temple of Mūlasthanadēva at Poḍatoḷta.

57. The next Kākatiya record (No. 321) belongs to **Rudrakumāra** (Pratāparudra) and is dated in Śaka 1212, Vikṛiti (A. D. 1290). It comes from Malyāla in the Kurnool district and registers the establishment of a *maṭha* at Malyāla by **Sarvēśvarayyagmāru**, who endowed it with lands which he had obtained from Rudradēva, the son of Mahāsāmanta

Rudrakumāra (Pratāparudra).

Cheraku Bollaya-Reddi. He entrusted them to Mahādēva, the son of his elder brother Sadāśivayyaṅgāru. The *Bālabhāgavatamu* of Dōnūri Kōnērīnāthakavi contains a reference to Cheruku Rāchanarēndra who was defeated by Tāta Pinnama of the Āravīti family (*Bhārati*, Vol. VI, Part I, p. 848), who was thenceforth called *Cheruku-Rāchanāyaka-saptāṅga-haraṇa* (*Rāmarājīyamu* of Sōmadēva: *Sources of Vijayanagara History*, p. 79). Sarvēśvarayya mentioned above seems to have been an influential person in the time of the Kākatiya ruler Rudrāmbā. He is introduced with the eulogy '*Svasti samasta-prasasti-sahita*' etc., which is used ordinarily in the case of chieftains. In No. 322 he is stated to have constructed the Śiva

temple at Malyāla and to have consecrated the gods Sarvēśvara and Bollēśvara, named respectively after himself and the above-noted chief Bollayya-Reddi who was the son of Cheraku Peda-Dēvaya. In Śaka 1213, Khara, he also made provision for the maintenance of lamps in the temple mentioned above (No. 323). Besides these religious institutions, he had also founded a feeding house (*satra*) at Alampura in Śaka 1208, which he maintained from the lands obtained from Brahmarājamayyaldēva and other chieftains (No. 320).

No. 352, is a fragmentary record belonging to Pratāparudra dated in Śaka 1214. It comes from Uṇḍavalli and seems to record some endowment made to god Anantaśayanadēva for the merit of the king.

THE REDDIS.

58. A copper-plate record (C. P. No. 11) which comes from Kommuchikkāla in the West Godavari district is dated in Śaka 1344, expressed by the chronogram *Vēdāmbudhigūṇaśaśi* and belongs to **Ana-Vōta** of the Reddi family of

Rajahmundry. He was the younger son of Ana-Vrōla, who was the eldest brother of Allāda-Reddi, and made a grant of the village Chikkāla renamed Prōlaya-Komaragiripuram situated on the bank of the Gautamī (river) and to the north of Kshīrārāma in Pānnāra-sīmā, to a Brahman named Pinnayārya, son of Śīngaya. An inscription from Tirupati in the Peddāpuram taluk of the Godavari district (*S. I. I.*, Vol. V, No. 104) mentions Kumāragiri and Ana-Vōta as the sons of Allāda along with Vēma and Virabhadra, who are definitely known to have been his sons. The present inscription is interesting in so far as it mentions the former two chiefs as the **sons of Ana-Vrōla**. Inscriptions of Ana-Vrōla extend up to A. D. 1422, and so Ana-Vōta, his son and donor of the present grant, seems to have been ruling over the Pānnāra-sīmā in which the village granted lay, as a subordinate of his uncle Allāda-Reddi who was alive till A. D. 1431. This **Pānnāra-sīmā** may be identified with Pāvanavāra-or Pāgunāra-vishaya mentioned in inscriptions from Juttiga in the Tanuku taluk of the West Godavari district (*Ep. Rep.* for 1921, Part II, paragraph 83). As the villages Kommuchikkāla, which is identical with the grant-village Chikkāla *alias* Prōlaya-Komaragiripuram, and Kshīrārāma which is the sanskritised name of Pālakollu are also stated to have been situated in the same division, this sīmā must have comprised the present Tanuku and Narsapur taluks of the West Godavari district. A village named Ana-Prōlāreddi-Komaragiripuram is already known to us from the Vēmavaram grant of Allaya Vēma-Reddi of Śaka 1356 (*Ep. Ind.*, Vol. XIII, page 240).

The donor Ana-Vōta bears the characteristic Reddi titles *Rājavēśyā-bhujāṅga*, *Vasantarāya* and *Vīranārāyana* and calls himself a worshipper of god Mārkaṇḍēya at Rājamahēndranagarī on the banks of the Gōdāvarī. His brother Komaragiri had probably predeceased him, as the grant-village was named after him for his merit. The donee **Pimnaya**, son of Śīngaya and grandson of Pimnaya of the Kāśyapa-gōtra, is described as well-versed in the *Jyōtisha* and *Sakuna* sciences and bore the titles of *Sakuna-Brahmā* and *Jyōtirmārga-nīrargala*. He divided the gift village into fifty shares among 25 Brahmans of several gōtras, and thus earned the title *Bandhuchintāmaṇi*. The composer of the record was **Śrīvallabha**, son of Śrīvallabha of the Kāṇva-gōtra.

Incidentally it may be remarked that Dr. L. D. Barnett who has edited the Vēmavaram grant of Allaya-Vēma-Reddi in the *Epigraphia Indica* (Vol. XIII, page 237 f) does not illustrate clearly the relationship between Kātaya-Vēma and Kātaya II, in the genealogical table given on page 239 of that journal. From the statements made in the connected records but not noticed by Dr. Barnett, it is clear that Kātaya-Vēma, the husband of Mallāmbikā, must be shown as the son of Doddāmbikā and Kātaya II of the table. From the genealogy of the Reddis given in an inscription at Śrīsailam (No. 20 of 1915, *Ep. Rep.* for 1915, page 115, paragraph 59), we find that Prōla, the son of Pōla, married Annamāmbā, a daughter of Doddāya, and begot through her five sons, *viz.*, Mācha, Vēma, Doḍḍa, Anna and Malla. It is clear that the first two of these sons, *viz.*, Mācha

and Vēma, are respectively identical with Mācha and Vēma, sons of Prōla, given in Dr. Barnett's table above referred to.

Our grant says that Kōṭa, the first member of this family, was 'Lord of Dūvūru' on the Pinākinī. The village Dūvūru is evidently identical with the modern village Duvvūru in the Kovur taluk of the Nellore district lying not far from the northern bank of the river Pennār. It is therefore clearly established that this branch of the Reddis should have migrated originally from the Nellore district. It must also be mentioned here that Addaṅki, the earlier capital of the Reddis of Koṇḍavīdu, lies on the borders of the same district and was originally included in this district. The grant under review has been published in the *Journal of the Andhra Historical Research Society* (Vol. III, pages 223 ff.) by Mr. B. V. Krishna Rao. The text given by him is inaccurate in some places and seems to require emendation.

THE VIJAYANAGARA KINGS.

59. The records belonging to the Vijayanagara kings in this year's collection come mainly from the Cuddapah, South Arcot, and Trichinopoly districts. The

Kampa, son of Bukka.

earlier ones of these belong to the time of **Kampa**, son of Bukka. No. 513 from Peruvalūr, in the Gingee taluk (South Arcot) refers to the founding of a Brahman colony called Sōmaya-Daṇṇāyaka-chaturvēdimāṅalam by **Gaṇḍaragūḷi Mārāya-Nāyaka**, son of Mahāpradhāna Sōmaya-Daṇṇāyaka, in the name of his father, and records the exemption of taxes granted by him on the lands presented to the temple of Tirukkōṭiśvaram-Uḍaiyār at the village. This record is dated in the cyclic year Sādhāraṇa, which corresponded to Śaka 1292. No. 511 from the same village dated in Śaka 1298, Nāḷa, records the gift of a plot of land and of house-site to Vēmapōśai Śaurirāja-Bhaṭṭa by **Dharaṇi-Appar**, brother of the above-said Mārāya-Nāyaka. This general Mārāya-Nāyaka is already known from two records at Maḍam in the North Arcot district (Nos. 267 and 268 of 1919), to have captured the Rājagambhīraṇmalai, the headquarters of the Sambuvarāyas and to have defeated Venṛumaṅkoṇḍa-Sambuvarāya at that place in Śaka 1285. No. 480 from Elavānāsūr in the Tirukkoyilur taluk which is dated in Śaka 1284, Subhakṛit, registers the order of Gōpaṇa-Uḍaiyar, though it is not specifically stated to have been issued in the reign of Kampana. This inscription registers a gift of land after purchase by Mānikkanāyanār-Gāṅgēyarāyaṇ, son of Śembōdi Villavadaraiyar of Paḷampattiṇam in Paṭṭiṇa-nāḍu, a subdivision of Sembūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.

60. **Viruppana**, son of Harihara, is represented by 5 inscriptions ranging in date from Śaka 1305 to 1309. Of these No. 88 from Śrīraṅgam dated in Śaka 1305

Viruppana.

mentions a certain **Sōmanāthadēva**, son of Pradhāni Viṭṭappa, son of Apparasa of the Bhāradvāja-gōtra, as having made a gift of cows to the Rāṅganātha temple for a lamp, while No. 455 from Gāṅgayanūr in the Tirukkoyilur taluk dated in Rudhirōḍgārin corresponding to Śaka 1306, states that some lands belonging to the temple of Tiruvaṇṇāmalai-uḍaiya-Nāyanār which became fallow by neglect, were reclaimed for cultivation by a certain Ulaguḍai-Nāchchiyāravvai and her father-in-law Yādavarāyar and that as a recompense for this, her son Maṇḍalapuruṣa was assigned this land for cultivation on favourable terms as *aravariśai-paṛru*. A similar transaction is registered in No. 457 from the same village, which is dated in Śaka 1308 (wrongly quoted as 1303), Krōdhana. This tenure *aravariśai* probably represents the enjoyment of the produce in equal halves by the landlord and the tenant. In the Telugu country round about Nellore this system is known as *kōrumēdi-pālu* and in the Vizagapatam district as *saṅgōru-pālu*.* No. 433 dated in Prabhava which corresponded to Śaka 1309 provides for the service called the 'Tiruttūdu-viṇṇappam-śeydal' in the temple of Tiruttāntōṇi-Aḷuḍaiyār at Sambai, by gift of land to a certain Sūryadēva, son of Vanneṇjapperumāl. This function is part of a festival, in which a reconciliation after an amorous quarrel (*praṇaya-kalaha*) between the god and the goddess is supposed to be effected by one of the Nāyanārs as a love-messenger (*tūdu* i.e., *dūta*) by the recitation of suitable songs. This service of

* Evidently a contraction of *sagamukōru-pālu*.

singing the appropriate songs is assigned to a member of the Ōduvār class belonging to the temple establishment. The donee in the present record was probably one such functionary.

61. **Bukka II** is represented by 5 inscriptions. A gift of service-land is made in No. 417 of his reign, dated in Śaka 1326 to an *āvañjikkāraṇ* who was newly appointed to do service in the temple of Tirunāgēśvaram-Uḍaiyār at Tiruppālaippandal in the Tirukkoyilur taluk. An *āvañjikkāraṇ* is 'a drummer', who has to beat the drum during the time of worship in the temple. An officer of the king named **Tripurārīdēva-Uḍaiyār** is referred to in two inscriptions from the same taluk, No. 411 dated in

Bukka II.

Vikrama (corresponding to Śaka 1322), and

No. 491 dated in Śaka 1326, in the former of which he granted the right of collecting taxes in specified *parrus* in Magadai-maṇḍalam. In Śaka 1327, a gift of a tax-free village was made to the temple at Tiruppālaippandal for the welfare of the king (No. 413). **Sivandelundāṇ-Sāmantanār** was the officer who was in authority in the Trichinopoly region at this period, and his gift of some land, cows and a silver salver to the Raṅganātha temple at Śrīraṅgam is mentioned in No. 86. This record which is dated in Śaka 1327, Pārthiva, does not mention the name of the Vijayanagara king, who evidently was Bukka II.

62. The next ruler is **Virabhūpati-Uḍaiyār**, son of Vira-Dēvarāya (I), whose records in this year are dated from Śaka 1333 to 1338. One of them from

Virabhūpati-Uḍaiyār.

Tiruppālaippandal (No. 409), dated in

Śaka 1337 registers a provision made by Mahāpradhāna **Mañjappa-Uḍaiyār** for a service to be conducted in the temple of Tirunāgēśvaramuḍaiya-Nāyaṇār for the welfare of his overlord. Another (No. 406) from the same place dated a year later (Śaka 1338) provides for midnight offerings to the god, also for the welfare of the king, by Mahāpradhāna **Annadāta-Uḍaiyār**, son of Chavunḍappa-Uḍaiyār. He has figured already in two records from the North Arcot district (No. 568 of 1902 and 209 of 1911), dated in Śaka 1335 and 1339 respectively. In the former record his *gōtra* is specified as Vāsishṭha. From Jambukēśvaram also two records (Nos. 75 and 76) dated in Śaka 1357 which falls in the time of Bhūpati's successor Dēvarāya II, refer to the construction of a *gōpura* in that temple by Chaṇḍapēndra, son of Ādityarasa of the same Vāsishṭha-gōtra (*Ep. Rep.* for 1936-37, para. 56). It may be noted that Chaṇḍaparasa of the Vāsishṭha-gōtra, who is described as the son of Chinnayārya and Kāmāmbā and the (elder) brother of Ādityadēva and Mañchapārya, was the author of the work called *Prayōgaratnamālā*, and that he was a *mantrin* and lived in the reign of Vira-Bhūpati (*Sources of Vij. Hist.*, p. 54). Ādityarasa also figures in a Chidambaram record (No. 315 of 1913) of the reign of Vira-Bhūpati.

63. Records belonging to the time of **Dēvarāya-Mahārāya II** are fairly numerous in the collection, and they come mainly from Śrīraṅgam. Two of

Dēvarāya II.

these are connected with the gift of villages made by the king for worship to god

Raṅganātha during the trusteeship of **Uttama-Nambi** and his brother **Chakrarāya** (Nos. 121 and 119). The income from the villages Śuṇḍekkīyi, Kōvattakkudi, Toḍeyūr and Karugūḷe are stated to have been made over for the expenses of worship in the temple. The several other benefactions made to the temple by these two persons are also enumerated in a few inscriptions which are in Sanskrit and Tamil verse. No. 84 states that Uttama-Nambi was the recipient, evidently on behalf of the temple, of the presents of a pearl umbrella, a pair of *kāhaḷas* and of *dīpikās* (lamp-stands), a golden seat, a gold vessel and an ivory shield from king Praudha-Dēvarāya. The additions made to the Śrīraṅgam temple during the time of Chakrarāya, the brother of Uttama-Nambi, are mentioned in some records in Tamil verse. He is said to have constructed a portion in the Perumāltōḷaṇ-tirumaṇḍapa in the temple (No. 80). He cleared the jungle to the east of the temple and colonised the precincts of the temple of Alagiyaśiṅga. In the Raṅganātha temple itself, he built a *maṇḍapa* in front of the shrine of **Annāmūrti** and installed an image of Hanumān in a *maṇḍapa* near by, and the image of Lakshmī in the

Annāmūrti shrine in the Śrīraṅgam temple.

porch which he had erected near the

kitchen of the temple (No. 82). Another inscription credits him with the

consecration of the Daśavatāra images in a temple on the southern bank of the Sahyajā (Kāvērī) in Śaka 1360, Kālayukti (No. 83).

These two famous brothers of the Kāśyapa-gōtra belonged to the family of the Pūrvaśikhā sect of Brahmans who are said to have migrated to Śrīraṅgam along with the Vaiṣṇava saints Periyālvār (Viṣṇuchitta) and his daughter

Uttamanambi and Chakrarāya.

Āṇḍāl from Śrīvilliputtūr. The genealogy of this family is collected in a recently published pamphlet, called the *Uttamanambi-vaṁśa-prabhāvam*. Garuḍavāhana-Paṇḍita, the contemporary of the great Rāmānuja, who is stated to have been in charge of a hospital in the Raṅganātha temple, is said to have belonged to this family. Uttama-Nambi and Chakrarāya lived in the time of Dēvarāya and through their influence, the king is said to have granted the revenue of as many as 52 villages to the Raṅganātha temple. Some of these facts are also mentioned in the temple chronicle called the *Kōyiloḷugu*. A Sanskrit work named the *Lakshmīkāvyam* composed by Tirumalainātha-Uttamanambi, another member of this family who lived about this period, contains some information on the genealogy of the author's predecessors and this has been noticed in *Epigraphia Indica*, Volume XVIII, page 139. A few verses in Sanskrit in praise of this Chakrarāya are stated in No. 82 to have been composed by an ascetic named **Vyāsabhārati**, who is also referred to in an inscription at Lālgudi (No. 131 of 1928-29) as being the disciple of Rāmachandra-yati and the son of Dakṣiṇāmūrti and Marakatavallī of the Chillamantāgrahāra in Tondai-maṇḍalam.

64. Another record of Dēvarāya from Elavānāsūr (No. 490), dated in Śaka 1359 is of interest, as it relates to an agreement between the *Valaṅgai* and *Idaṅgai* classes of Valudilambattu-śāvaḍi, which had assembled in the *maṇḍapa* of the Ūrbāgaṅ-koṇḍaruliya-Nāyaṇār at Eraivānaraiyūr for the purpose of deciding as to how best they could withstand unauthorised levy of taxes by the king's officers. The following resolutions were passed :—

Agreement between the *Valaṅgai* and *Idaṅgai* classes.

1. As the tenants of this *maṇḍalam* had been harassed by the king's officers and the *jīvitakkāras*, they agreed to adhere to the old rates of taxation only, both in kind and money, and to pay towards *tarakkāṇikkai* (quit-rent) only one *paṇam* per *mā* (of cultivated land).

2. No other taxes such as *nallerudu*, *naṇpaṣu*, *naṇkiḍā*, *jōḍi*, *viniyōgam*, *nērōlai-kāṇikkai* and *kudirai-kāṇikkai* was to be levied.

3. The tax payable per loom by the *Kaikkōlas* should not be altered.

4. The Brāhmaṇas and the Vellālas born in the *rājya* should not allow *vāravari* to be collected, neither should they be guilty of *nāṭṭudrōha* by writing accounts, taking service with the *bhaṇḍāra* in the *taravukkalam* or with the *araśukkārar* or *jīvitakkārar*, nor of carrying tales against them to the authorities.

5. Cases classifiable as *śerpa-kurram* (homicide?) should be properly adjudged by them in full assembly, leaving out cases of *kurra-kurram* (minor offence?).

6. Any one purchasing as *mānya* or *jīvita* the service lands other than (of) their own (group) and those collecting taxes other than what is due to be paid as *rājakaram* should also be considered a *nāṭṭu-drōhis*.

7. As regards the collection of *āyam*, $1\frac{1}{2}$ *paṇam* per loom should be levied as *nūlāyam*, this rate being halved in the case of *paṇai-tari* looms.

8. The *jīvitakkārar* should not cultivate lands other than those assigned to them by the *Ūravar* (assembly).

The gift of the village Suravipattu to a certain Sambandāṇḍār presiding over the *maṭha* at Tiruvannāmalai in Śaka 1359 is recorded in No. 384 from Soraiyapattu, South Arcot district. A Telugu record (No. 242) from Kōḍūru in the Cuddapah district registers the gift of that village to the temple of Chennakēśava-Perumāḷ by Mahāmaṇḍalēśvara **Avubaladēva-Mahārāja** in the cyclic year Saumya, which evidently corresponded to Śaka 1351 in Dēvarāya's reign.

65. No. 416 from Tiruppālaippandal (South Arcot), a record of **Sāluva Narasiṅgaḍēva-Mahārāja** dated in Śaka 1393, is a copy of those found at several places such as Tirukkōyilūr, Nerkuṇam, etc., in the Tirukkoyilur taluk. It states that

Reference to *Oḍḍiyan-galabhai*.

owing to the *Oḍḍiyan-galabhai*, worship in the temples of gods Tirunāgēsvaram-Uḍaiyār at Tiruppālaippandal and Brahmīsvaram-Uḍaiyār at Pāsāru, and in the Jaina temples at Paṇaippāḍi and Poṇṇarappu had ceased and that by the grant of some exemptions of taxes on the deserted *dēvadāna* lands belonging to them, worship was revived in these temples during the king's reign. As this was a copy of the same original, the irregular details of date found in the other records are also repeated here (*Ep. Rep.* for 1936-37, paragraph 59).

66. Mahāmaṇḍalēśvara **Kōṇēriḍēva-Mahārāja** figures in four inscriptions. Two of them (Nos. 115 and 116) coming from Śrīraṅgam are dated simply in the cyclic year Paridāpi and register his gift

Kōṇēriḍēva-Mahārāja.

of the doors of the *gōpura* now called the Chokkappānai-vāsal-gōpura, and an endowment of three *vēli* of land in Pichchāṇḍārkōyil for providing *musarōḍaram* (curd-rice offerings) to the god in his name. No. 145 from Tiruchchendurāi is also dated in the same cyclic year, which must have corresponded to Śaka 1414 (=A.D. 1492-3), and registers an incomplete transaction relating to the exemption of taxes on the lands belonging to the temple of Tiruchchendurāi-Uḍaiya-Nāyaṇār at Iśānamaṅgalam. Regarding this Kōṇēriḍēva-Mahārāja and his partiality for Śiva temples, the *Kōyilolugu* contains some interesting details which have already been referred to in the *Report* for 1936-37, para. 78.

67. Two records from Anbil in the Trichinopoly district belong to the time of Mahāmaṇḍalēśvara **Sāluva Saṅgamadēva-Mahārāja** (Nos. 149 and 152). One of them (No. 149) which is dated in Śaka 1400, Vikāri, and which gives him the titles

Sāluva Saṅgamadēva-Mahārāja.

Sambuvarāya-sthāpanāchārya, *Dakṣiṇa-suratrāṇa-vibhāta*, *Kalyāṇapuravarādhiśvara* and *Dharaṇīvarāha*, does not mention the name of the Vijayanagara overlord. In two other records copied from the same village (Nos. 593 and 594 of 1902), the same Sāluva chief figures with the same *birudas*. In No. 593 of 1902 dated in Śaka 1408, the Vijayanagara overlord Praudhadēvarāya is mentioned, while the other of Śaka 1403 is issued independently by the chief. Owing, perhaps, to a temporary weakness of the central government in this distant part of the empire, Saṅgamadēva seems to have been semi-independent in Śaka years 1400 and 1403, while a few years later, he appears to have been forced to acknowledge the overlordship of the king (*Archl. Survey Report* for 1909, page 167). The two titles *Sambuvarāya-sthāpanāchārya* and *Dakṣiṇa-suratrāṇa-vibhāta* may have been assumed by him in virtue of the fact that an earlier member of the Sāluva family, viz., Sāluva-Maṅgu had actually taken part in the campaigns against Rājanārāyaṇa-Sambuvarāya resulting in the installation of another Sambuvarāya named Venṇumankōṇḍa and against the Madura Sultan, because there were no Sambuvarāya chieftains or Madura Sultans about A. D. 1486, the date of this record. The chief is said to have constructed a *maṇḍapa* in the Viṣṇu temple at Anbil and called it the '**Saṅgamarāyaṇ-tirumaṇḍapam**' (No. 152).

68. **Vira-Naraṅgingarāya** of the Tuḷuva dynasty figures in only one inscription in the collection (No. 214), which comes from Chidipirāla in the Cuddapah district. Reference is made in it to **Sāluva**

Tuḷuva Vira-Naraṅgingarāya.

Gōvindarāju, son of Rāchirāju of the

Kaundinya-gōtra and the Yajuś-śākhā, as governing this region as a *nāyaṅkara* under the king. The object of the grant in this damaged record is not clear, but as in its concluding portion the *sunḱam* (tolls) leviable on the head of cattle, sold probably in the locality, such as, buffaloes, bulls, cows and horses, is specified, and the taxes on marriages performed in the region are also mentioned, it is probable that these taxes had to be collected and given over for providing worship in the temple of Agastīśvara at Chadupurēla (i.e. Chidipirāla).

69. Of **Kṛishṇarāya**, a copper-plate record was secured from the Anantapur district (C. P. No. 10). It is dated in Śaka 1449, Sarvajit, and states that when the king was visiting the temple of Virūpāksha on the bank of the Tuṅgabhadra

Kṛishṇarāya—his Śettūru Copper-plate grant of Śaka 1449.

at Hēmakūṭa, he gave to **Timmā-Bhaṭṭa**, son of Tippā-Bhaṭṭa of the Vāsishṭha-gōtra and several other Brahmans of various gōtras, shares in the village called Sēṭṭūru renamed Kṛishṇarāyapura in the Rāyadurga-sīma. The composer of the grant was Sabhāpati and the engraver was Virāṇa, son of Mallāna.

Of the stone records of the king, No. 282 from Tippalūru in the Cuddapah district dated in Śaka 1430 (wrong for 1450) is of interest as it refers to the '**Ashta-**

The eight poets (known as the *Ashṭadiggajas*) of his court.

diggaja-kaviśvarulu', or the eight famous

poets who flourished in the king's court, to whom the village Tippalūru had already been granted as an *agrahāra*. It is stated in the inscription that when Kumaragiri-Redḍi and Kūtari Sūraparāju, two leaders of the Dommar community, were staying at this village, they made over the *dommaripannu* tax due from the *agrahāra* to the 24 families of their community, for worship and offerings in the temples of Śiva and Viṣṇu for the merit of these families and of the king. The eight famous poets of Kṛishṇarāya's court are traditionally known to have been Allasāni Peddana, Nandi Timmana, Ayyalarāju Rāmabhadra, Dhūrjaṭi, Mādayyagāri Mallayya, Piṅgaḷi Sūraṇa, Rāmārājabhūṣaṇa and Tenāli Rāmakṛishṇa.

Of the other inscriptions of the king, a Sanskrit verse (No. 120) engraved on a jamb of the Nānmugaṇ-gōpura at Śrīraṅgam records that the doors of this gōpura were plated with gold in the Śaka year 1448, expressed by the chronogram *jīvadvākyē*, while another verse in the same record mentions that a certain Śvara of the Bhāradvāja-gōtra, and the brother of one Ananta gave to the god Raṅganātha a circular *pīṭha* and a footstool in the same year expressed differently by the chronogram *dēvabhōgyē*. Two records from Elavānāsūr (Nos. 494 and 495) mention **Vāśal Mallapa-Nāyaka** and his four sons Timmappa-Nāyaka, Ādiyappa-Nāyaka, Channappa-Nāyaka and Mallappa-Nāyaka, some of whom already figure in other records (No. 182 of 1922, No. 230 of 1927 and No. 246 of 1916). A certain Rāmaiyar, son of Vasava-Nāyaka, was the agent of Chinṇappa-Nāyaka noted above in the tract of country round about Iṛaivānaraiyūr. Among the taxes leviable from this village are mentioned some new ones such as *sārkall-āyam*, *karuvip-panam*, and *tirikai-āyam*. In No. 494, dated in Śaka 1442 Timmappa-Nāyaka, one of these sons, is said to have halted at Tillasthānam on the banks of the Kāvērī during a lunar eclipse, when he restored the gift of the village Sembiyanmahādēvi free of taxes to the Śiva temple at Elavānāsūr in Tirumunaippādi which was his *nāyakattaṇam*. Another record (No. 161) engraved on a slab buried underground near the Ēlukaḍal-tīrtham at Madura which is dated in Śaka 1438, Dhātu, states that the

Saptasāgara-tīrtha at Madura.

Saptasāgara-tīrtham in front of the

Chokkanātha temple was constructed by Sālūva Narasā-Nāyaka Narasayan, whose identity is not clear.

70, King **Achyutarāya** is represented by a few copper-plate records and about a dozen stone inscriptions. The copper-plate grants come from Lēpākshi

Achyutarāya—his officer Virappaṇṇa.

in the Anantapur district, which rose to importance during the Vijayanagara times.

This village consisted of two divisions, the old and the new, the old being now almost deserted. The Virabhadra temple here, whose construction is connected with the name of **Virappaṇṇa of Penukoṇḍa**, an officer who was apparently in charge of this locality during the reign of this king, is a fine monument of the Vijayanagara period. The stone inscriptions copied from this temple (Nos. 88 to 90 and 569 to 583 of 1912) were almost all of them issued during the reign of king Achyutarāya and record endowments made at the instance of this officer Virappaṇṇa. Some local legends connecting this temple with the name of Virappaṇṇa are recorded in the *Anantapur District Gazetteer*, page 172. Of the copper-plate grants belonging to him, No. 19 which is dated in Śaka 1463, Plava, towards the end of the king's reign is of interest, as it gives a complete version of the king's historical introduction, in which are included the Sanskrit verses describing his gift of *muktā-tulābhāra* in Śaka 1454 at Kāñchipuram, the *svarnamēru* in Śaka 1455 at Hampi, and the *ānandanidhi* in Śaka 1461 at the same place, copies of which are independently found engraved in several temples in the Vijayanagara dominions. The object of the present record is to register a grant of the village Sirivara inclusive of the suburbs Mañchenahalli and Māyināyakahalli in

the Rodḍha-nāḍu of the Penugonda-rājya for the expenses of the annual car-festival of god Virabhadra at Lēpākshi, at the request of the local feudatory Virappaṇṇa-Mahīpati. Incidentally the record devotes about 15 verses for giving a detailed iconographical description of god Virabhadra. The feudatory Virappaṇṇa is said to have been the son of Lakhi-Setti and Muddamā of Lēpākshi and to have been an ardent follower of the religious tenets of the Viraśaivā-gama. He had a brother named Virapaṇṇa-Nāyaka (No. 570 of 1912). His

His Sirivara copper-plate grant of Śaka 1463.

grandfather's name is given as Māṇikka-Setti in the other copper-plate of the king (C. P. No. 16) which relates to the gift of three villages Hambanahalli, Kansārehalli and Timmagomṇunahalli which were clubbed together under the name of Venkatādrisamudra, by the king at the instance of the same Virappaṇṇa. The same gift is also recorded in a stone inscription of the King (No. 574 of 1912) engraved on the walls of the same temple. Virappaṇṇa also purchased the village Kottūru *alias* Praudhadēvarāyapuram from several Brahmans to whom it had originally been endowed by Dēvarāya in Śaka 1361, Siddhārthin (C. P. No. 17) and presented it to the Virabhadra temple in Śaka 1461, Vikārin (C. P. No. 18).

Achyutarāya's stone records range in date from Śaka 1452 to 1464. The earliest (No. 449), dated in Śaka 1452 (wrong for Śaka 1454), Nandana, comes

Jaina image called Vijaya-Nāyaka.

from Pallichchandal in the Tirukkoyilur taluk of the South Arcot district, and it

states that on the representation of **Vaiyappa-Nāyakarayyan** certain exemptions of taxes were granted on the lands belonging to (the shrine of) **Vijaya-Nāyaka**, during the regime of Vēlūr Bommū-Nāyaka who was wielding authority in this region as the subordinate of Vaiyappa (the Gingee chief). He was apparently different from Chinna-Bommū-Nāyaka of Vēlūr, the patron of Appayya-Dikshita, for whom a record at Adaippalam (No. 395 of 1911) furnishes the date Śaka 1504 (A.D. 1582) which is half a century later. A copy of this record (No. 449) is also engraved at Jambai (No. 127 of 1906) but issued in favour of the Śiva temple at that village. As the village was called Pallichchandal which appears to be the same as *pallichchandam*, Vijaya-Nāyaka of the present inscription should be the name of a Jaina deity and this is established in fact by the very name Śainiyammaṇ (Jaina Ammaṇa ?)-kōyil by which the low mound on which the slab stands is known, coupled with the existence of a mutilated image of Bāhubali lying in its precincts. King Achyuta is given the titles of *Tiruvadi-saptāṅga-harana*, and *Pāṇḍyarājya-paripālana*, and is called *Īśvara-Narasimha-kumāra* in No. 479 dated in Śaka 1453, Khara, and contains details giving the equivalent A.D. 1532, March 7. It registers the gift of two hamlets reconstituted into one village called Tirumalairājapuram in the name of his brother-in-law Tirumalarāja to a certain Varadarājapuram Bhaṭṭar Varadarāja-Sarasvati-Dikshitar of the Bhārgava-gōtra and Āśvalāyana-

Date of Achyuta's Southern Campaign.

sūtra and a resident of Iraivānaraiyūr.

The gift is said to have been made in the presence of god Virūpāksha on the bank of the Tuṅgabhadra. The *biruda Tiruvadi-saptāṅga-harana* 'he who captured the seven constituents of royalty of the Tiruvadi ruler' was assumed evidently in commemoration of his success in the campaign conducted on the king's behalf by his brother-in-law against the Travancore king Udayamārttāṇḍavarman. This record is about the earliest to mention these achievements of Achyuta, and so his southern campaign has to be placed at the end of A.D. 1531 or the beginning of A.D. 1532, shortly after Krishnarāja's demise. No. 123 from Śrīraṅgam mentions that the *mandapa* to the west of the tank outside the Jambukēśvaram temple was enlarged to its present dimensions to provide additional accommodation, by **Saṅkarasa**, son of the *avasaram* officer Mallarasayyan, on behalf of the king, and that provision was made for offerings, etc., on the occasion of the god's halt at this *mandapa* during the seventh-day festival called the *Ellaiṅkarai-tirupāl*. It may be remarked that while the Vijayanagara emblem of a boar and dagger is sculptured on a pillar of this *mandapa*, a few implements of the *Rathakāras* such as a pair of pincers, a hammer, a chisel, etc., are also carved

Sketches of artisan's tools in his inscription.

on another pillar of the same *mandapa*, testifying to the fact that the original *mandapa* was perhaps the gift of the *Rathakāras*. No. 483 from Elavānāsūr, is an interesting document. It does not refer itself to the reign of any Vijayanagara king, but

introduces a certain **Ānandatāṇḍavapperumāl Tōṇḍaimāṇār** of Valudilambattu who bears a number of *birudas* such as *Mahāmaṇḍalēśvara*, *Gaṇḍanārāyaṇa-tirup-paḍi-Vēlaikkāraṇ*, *Valudi-mānaṅgāṭṭa-Perumāl* and *Tulukka-moharaṇ-tavirttāṇ*. The record is peculiarly worded and dated in Śaka 1461, Viḷambi, when this chieftain is stated to have accomplished his conquests (*digvijaya*). At the request of a certain Venṇumālaiyittār Kaliyugarāma-Tōṇḍaimāṇār, this chieftain is said to have made over as *tirunāmattukāṇi* the village Vīramaṅgalam, which had already been in the enjoyment of the temple of Ūrbhāgaṅkoṇḍaruliya-Mahādēva at Eriyānaraīyūr *alias* Sōlakēraḷa-chaturvēdimaṅgalam, a *brahmadēya* in Paraṇūr-kūṛraṁ, as a *pāṇḍāravāḍai*, for the expenses of the car festival in the temple. He is also stated to have laid out a street called the *Ānandatāṇḍavaṇ-tiruvīdi* after levelling up the rocky ground and built the car for the festival. From his title *Valudi-mānaṅgāṭṭār*, it can be supposed that this local chieftain probably in charge of Valudilampattu-sīrmai had taken part in Achyutarāya's southern expedition against the Tiruvaḍi king and the Śāluva rebel Sellappar and rendered assistance to the then Pāṇḍya king (*Valudi*).

Gift of a *pāṇḍāravāḍai*.

71. Sadāśivarāya's records are somewhat numerous in this year's collection and they come from the Cuddapah, Trichinopoly and the South Arcot districts. As usual they mention a number of his officers who were governing these tracts of country under him, and register their endowments to several temples. They are :—

1. Periya-Timmarāja, son of Āravīṭi Rāmarāja-Timmarāja, whose wife was Kṛishṇammaṇ (No. 93), who endowed the income on the village called Maṭṭēri for feeding Brahmans in the Kandāḍai-Anṇaṇ Rāmānujakūṭam at Śrīraṅgam in Śaka 1475.
2. Rāmarāja, son of Rāmarāja Jagarāja of Āravīḍu who endowed in Śaka 1475 lands in several villages for conducting the Vaigāśi festival in the temple at Śrīraṅgam (No. 94).
3. China-Timmayadēva-Mahārāja, son of Rāmarāja-Timmarāja, who made gifts to the *karaṇas* of Peddanapāḍu in Śaka 1470 (No. 264).
4. Nandēla Timmayadēva-Mahārāja who was in charge of the Ghaṇḍikōṭa-sīma (Nos. 244, 243) in Śaka 1470 and 1478.
5. Guruvaya-Dēvachōḍa-Mahārāja, son of Maṅgarāja, the recipient of two copper-plate grants from Sadāśiva and donor of some villages to the temple of Saṅgamēśvara at Animala. His wives were Aubaḷamma and Yaṛamma and his brothers' sons were, Peda-Saṅgarāju, Pina-Saṅgarāju, Tammarāju, Rudrarāju, Basavarāju, Pedda-Chiṭirāju, Pina-Chiṭirāju, Poṭṭi-Saṅgarāju and Pāpa-Saṅgarāju (No. 197).
6. Kōṇēti Rāmarāja Ōbalayyadēva-Mahārāja, for whose merit his agent Tirumalainambi Śrīrāmayyāṅār made a gift of some taxes in Śaka 1479, Piṅgaḷa (No. 421).
7. Araśunilaiyitta Kṛishṇappa-Maḷavarāya of Ariyalūr, who was a subordinate of Kṛishṇama-Nāyaka, probably of Gingee, in Śaka 1495, Āṅgīrasa (No. 493).
8. Vaiyappa-Nāyaka (the chief of Gingee) in Śaka 1469 (No. 418).
9. Kūnapuli Immaḍi Basivi-Nāyudu in Śaka 1472 (Nos. 294 and 295).
10. Rāmarāja Pāpa Timmayyadēva-Mahārāja and his agent Daḷavāyi Timmarāja in Śaka 1473 (No. 239).
11. Kōṇayadēva-Mahārāja, son of Gōbūri Timmarājayadēva-Mahārāja in Śaka 1476 (No. 257).
12. China Ahōbalēśvaradēva-Mahārāja (Avubhalarāja), son of Nandēla Ahōbalēśvaradēva-Mahārāja in Śaka 1479 and 1480 (No. 276 and No. 215).

13. Raghunātharājayadēva-Mahārāja in Śaka 1484 (No. 265).

14. Sūrappa-Nāyaka, son of Pottappi-Nāyaka of the Kāśyapa-gōtra, wielding authority at Āḍaṇūr in Magadai-maṇḍalam in Śaka 1474 (No. 465).

72. King **Veṅkaṭapati** is represented by six inscriptions. Of these No. 198 dated in Śaka 1514 which comes from Animala in the Kamalapuram taluk of the Cuddapah district mentions the gifts made by **Gaṅgādharaṛāja Dēvachōḍa-Mahārāja**, son of Guruvārāja-Basavarāja of the Kāśyapa-gōtra, evidently a Maṭṭa feudatory in charge of the territory. No. 271 from Sambatūru in the Cuddapah district refers to a certain Nārappa as the *Mudrakartā* of Raghunātharāja, who was himself under Mahāmaṇḍalēśvara **Jillēḷa Raṅgapatirājadēva-Mahārāja** in Śaka 1527, while No. 325 of Śaka 1522 registers the gifts of lands made by a certain Nārāyanayya, son of Purāṇam Bhūpayya for worship in certain temples at Prāntakōṭa (the modern Prātakōṭa) for the merit of Mahāmaṇḍalēśvara Rāmarāja Gōpalarājayadēva-Mahārāja. Of the Tamil records of the king from the Tirukkoyilur taluk of the South Arcot district, No. 506, dated in Śaka 1517 refers to Veṅkaṭapati I and the (Gingee) chief Koṇḍappa-Nāyaka, for whose merit some lands called Malaiyārēndal appear to have been endowed by Veṅka[tama-Nāyaka], to a Viṣṇu shrine at Elavānāsūr. In No. 426 from Tiruppālaippandal which is dated in Śaka 14[7]6, Ānanda, and purports to belong to the reign (*prithvi-rājyam*) of Mahāmaṇḍalēśvara **Veṅkaṭapatirāja**, the date quoted would appear to be wrong if Veṅkaṭapati were not identical with Veṅkaṭādri, the brother of Aliya Rāmarāja, who was in charge of the country round Tiruvaiyāru in Śaka 1480 (*A. S. R.* 1911-12, p. 179). The inscription under notice mentions a chief by name Kulaśēkhara-Vāṇādarāja for whose merit a gift of land was made.

73. Two copper-plate grants (Nos. 13 and 14) received from Nandyal in the Kurnool district, are both of them dated in Śaka 1569, Sarvajit, in the reign of **Śrīraṅgarāja-Mahārāja**. They purport to have been issued by the

Śrīraṅgarāja.

Nāḍigas, Reddis, Karaṇas and merchants of Nandyāla to one Timmaya, son of Saruvaya of the Dāsari community, authorising him to collect some specified contributions from several communities and villages in that locality, for the expenses of the *Chapparam* festival in the temple of god Veṅkaṭēśvara apparently at Nandyal itself, which had been discontinued for some years previously owing to *avāntaram* (troublesome times). The grants bear at the beginning the word, 'Śrī-Veṅkaṭēśvara', which appears to be an invocation to the god of that name, and does not stand for the sign-manual of the later Vijayanagara kings. As such, these two documents may have been in the nature of private arrangements between the specified parties, which apparently did not require or obtain the cognizance of the authorities. A local Muslim chieftain or officer by name Hajarati Khān Khān Sāheb is mentioned in both these records for whose merit the gift is said to have been made. A fragmentary stone record of the same king which comes from Tiruchchendurai (No. 148) is dated in Śaka 1581, Vikāri and registers some provision made for the sacred bath of the god at that village.

THE MADURA NAYAKAS.

74. The earliest records of this family copied this year belong to **Virappa-Nāyaka** of the family of Viśvanātha-Nāyaka (Nos. 1 and 2). These are engraved

Virappa-Nāyaka.

on the pedestal of the two bronze images of *dvārapālakas* flanking the entrance into the central shrine of the Jambukēśvara temple at Tiruvāṇaikkā. These images are said to be the gift of Karaṇikam **Deyvaṅgalperumāl**, son of Ilaiyanayinār of Karuppūr in Irūṅgōlappāṇḍi-vaṇaṇādu. The images are 4 feet high and stand on pedestals about 18" high, and are good specimens of the metallic sculptural art of the 16th century A. D. As a record of Krishna-Virappa-Nāyaka of Śaka 1517 is found at Jambukēśvaram (No. 136 of 1936-37), it is possible that these bronze images were also cast during his time.

75. A copper-plate record (C. P. No. 25) in the possession of a member of the **Śrikanṭhākāśavāsi** family of Jambukēśvaram belongs to the Madura Nāyaka ruler

A posthumous (?) grant of Tirumala-Nāyaka.

Tirumala-Nāyaka of the family of Nāgama-Nāyaka. It is dated in Śaka 1584,

Subhakṛit, and contains astronomical details giving the English equivalent A.D. 1662, March 24, Monday. As Tirumala-Nāyaka is known to have passed away in February 1659 A.D. the present record which purports to have been issued in March, A.D. 1662, 'while Tirumala-Nāyaka was ruling', is open to suspicion, unless it be that it had been issued earlier during the life-time of the Nāyaka ruler and was actually engraved and granted to the donee later, on the day specified in the copper-plate. It will be hazardous to lengthen the reign of this Nāyaka ruler to A.D. 1662 on the strength of this solitary grant. In the present record, it is also further stated that members of the Ākāśavāsi family were the *kulagurus* of the earlier Madura Nāyakas and a certain Śrikanṭhākāśavāsi is said to have been the recipient of five villages from his disciple Viśvanātha-Nāyaka. The donee of this grant, Mahādēva-Dikshita was a later member of the family and was the spiritual preceptor of Tirumala-Nāyaka and received gifts of lands in several villages. He was also the recipient of certain honours and privileges in the temples at Jambukēśvaram, Mātribhūtēśvaram, Rāmēśvaram and Chokkanāthapuram. No. 50 states that he died in Viśvāvasu (A.D. 1665-66). It may be noted that the early Madura Nāyaka rulers were Śaiva devotees up to the time of this Tirumala, and that the later members from Chokkanātha onwards were ardent Vaishnavites who lavished their patronage on the Śrīraṅgam and other Viṣṇu temples.

76. Of **Chokkanātha-Nāyaka** there are three Telugu records (Nos. 102 to 104) engraved on the walls of the Garuḍa shrine in the Raṅganātha temple at Śrīraṅgam. Two of them are dated in Śaka

Chokkanātha-Nāyaka.

1596 and refer to the construction of a shrine

for Aṣṭabhuja-Gōpālakṛishna between the Kūṛattālvār and the Viṭṭhalēśvara shrines, apparently in the fifth *prākāra*, by a certain **Chinna-Bomma-Nāyudu of Madura**, and to the gift of land made for providing worship and offerings to this deity and to the image of god Raṅganātha while halting in front of this shrine during festivals. The third record dated in Śaka 1593, Virōdhikṛit (No. 103), is damaged and registers a gift of land to the temple by **Pradhāni Chōḍi-Alagādri**, son of Kāpa-Nāyaka and grandson of Chōḍi Alagādri-Nāyaka. No. 105, dated in Śaka 1596 has also to be attributed to the same Nāyaka ruler though his name is not mentioned.

77. The next Nāyaka ruler **Raṅgākṛishna Muttu-Virappa** figures in No. 106 engraved in the same Garuḍa-maṇḍapa. It is dated in Śaka 1613, Pramōdūta (A. D. 1690, September 8), and refers to Virapratāpa **Vira-Dēvarāya-Mahārāya** 'ruling at Ghanagiri', as his overlord. There appears to be some mistake in the name of the Vijayanagara suzerain as quoted, since there was no king of that name about this period except Veṅkaṭa III whose rule was however confined only to the Bellary district (Sewell's *Hist. Ins. of S. Ind.*, p. 290). It is possible that he was identical with Veṅkaṭa III or his son Śrīraṅga for whom records dated in A.D. 1690 and 1692 are known. The inscription registers the restitution of certain rights and privileges in the Raṅganātha temple to **Kumāra Veṅkaṭa-Varadāchārya**, son of Varadāchārya and grandson of Āchchi Śrīraṅga-Nārāyaṇāchārya of the Gārgya-gōtra, which had been in the enjoyment of the family from the time of Uḍaiyavar (Rāmānuja) but had lapsed when some of his ancestors had proceeded to the northern parts to participate in religious disputations with the Śaivas. From this record, it is clear that this Nāyaka ruler was alive till at least September, A.D. 1690, though according to the *Mṛityuñjaya Manuscripts* his last date is said to have been A.D. 1689. This corroborates the date given for him in the *Maduravittalavaralāru*.

78. The names of a few Nāyaka chiefs and officers are mentioned in the labels (Nos. 126 to 129) engraved on four pillars in a *maṇḍapa* on the bank of the

Labelled sculptures of some Nāyaka chiefs.

Kolliḍam river, a mile to the east of the Raṅganātha temple, which is known by the

name of the Ellaikkarai-maṇḍapa on account of its situation near the boundary wall separating the *dēvadāna* lands of the Raṅganātha temple from those of the Jambukēśvaram temple. Crude portraits of some of the persons mentioned

in the labels are also sculptured on the pillars. Of these, **Achyutappa-Nāyaka** (No. 127) and **Muttalagiri-Nāyaka** (No. 128) are historical persons and may be identified respectively with the Tanjore Nāyaka ruler Achyutappa (A.D. 1580-1614) and Alagiri-Nāyaka, the brother of Chokkanātha of Madura who was the viceroy of Tanjore from A.D. 1674.

MISCELLANEOUS.

79. The Jains in the Tamil country are mainly confined to the North Arcot, South Arcot and Chingleput districts, and the pontiff who looks after their spiritual needs has his headquarters at

Two Jaina temples at Chittāmūr.

Chittāmūr in the Gingee taluk of the South

Arcot district. His *maṭha* claims connection with the parent institution at Sravaṇa-Belgola in the Mysore State. There are two temples at Chittāmūr, one of which is called the Malainātha temple and consists of a boulder of rock on which an oblong panel of the *Tīrthaṅkaras* Bāhubalin, Pārśvanātha, Nēminātha and Mahāvīra flanked by *Yakshis* is elegantly sculptured in half relief. A modern *maṇḍapa* added in front provides shelter for the altar and the worshippers. This must have been the original Jaina temple of importance at this place, which is referred to as Kāṭṭāmbaḷḷi or Tiruvūrāmbaḷḷi in two records of the time of Rājakēśarivarman (17th year) and Rājādhirāja (10th year) engraved on two stray slabs (Nos. 201 and 202 of 1902) at that village, which are now lost. The other, more modern, temple of Pārśvanātha is the official temple in the charge of the *Maṭhādhipati* of this place, and it has now grown in importance to the subordination of the older monument. The earliest inscriptions in this temple are two records dated in Śaka 1500, engraved on the base of the *Mānastambha* in front, which refer to the erection of the column by a merchant of Jagatāpi-Gutti named **Buṣṣeṭṭi**, also called Būśrēṣṭi, son of Bāyi-Setṭi (Nos. 517 and 518). About seventy-five years ago the temple was considerably improved and new structures were added during the pontificate of Abhinava Ādisēna-Bhaṭṭāraka (No. 520). The inscription recording this information is dated in Śaka 1787, corresponding to the 2529th year of the *mōksha* of Vardhamāna.

An interesting monument of late Vijayanagara workmanship kept in front of this Jaina temple is a stone chariot on wheels, represented as being dragged by a pair of caparisoned elephants. This is said to have been brought from the Veṅkātaramaṇasvāmin temple in the fort at Gingee. A seated image of a Jaina *Tīrthaṅkara* (Nēminātha) set up in the compound of this temple is similarly alleged to have been brought here from a Jaina site at Mylapore in Madras. From the *Tirunūṛṇṇādī* of the Jain divine Avirōdhiyālvār (cf. *Ajātaśatru*), it is learnt that a Jaina temple of Nēmichandra was in existence at Mylapore in his period and that the Jaina devotees, anticipating danger to the temple from the threatening erosion of the sea, had the image removed to Śirāmūr. It is possible that the two images are identical, and it is unfortunate that this Jaina image which had been removed to this village with so much devotion, is now lying neglected in a corner of that temple.

80. No. 401 from Tiruppālaippandal in the Tirukkoyilur taluk of the South Arcot district is not dated, but can, from its paleography, be attributed to the

Poet Ellappa-Nayinār.

16th century A.D. It registers a gift of

lands, a house site and a portion of the daily offered food from the temple by the authorities to Kāṭṅgarāyar Unnāmulai-Nayinār **Ellappa-Nayinār**, for having composed an *ulā* in honour of the god Madhyasthanāthasvāmin at Tiruppālaippandal. From the verse inscriptions engraved on the *gōpura* at Tiruvannāmalai (No. 419 of 1928-29) and Pandanallūr (Nos. 117 and 118 of 1931-32), it is learnt that Ellappa-Nāyanār was a poet who flourished in the court of Sevvappa-Nāyaka of Tanjore in about A.D. 1572 (*Ep. Rep.* for 1928-29, Part II, para. 69 and for 1931-32, Part II, para 49). He was the author of the *Arunagiri-purāṇam*, and it is further learnt from the present record that he was the author of an *ulā* also. It has not however been possible to trace this work now.

Another inscription relating to the composition of a literary work in Tamil is No. 485 from Elavāṇāśūr in the same taluk. It registers a gift of

Chandraśekhara, author of *Iṛaiśai-purāṇam*.

land and a house-site to the author of the work called *Iṛaiśai-purāṇam*, (i.e.), a

sthalapurāṇam on the god Śiva of Iṛaivānaraiyūr, which was the old form of

the present name of the village, namely Elavāṇāśūr. This author's name was **Tirumalai-Nayinār Chandrasekhara** and he was the disciple of Satyajñāna-Darisaṇigaḷ of the Meykaṇḍa-santāna of Tiruvannāmalai. The record is dated in Śaka 1432 and as such the author must have flourished in the 16th century A.D.

81. In the Tirukkoyilur taluk of the South Arcot district have been found a few crudely dressed slabs bearing inscriptions in Tamil characters assignable to about the 10th and 11th centuries A.D.

Memorials of self-immolation.

(Nos. 458 to 461). These slabs which have

called *taṇi* or 'upright posts' in one of the four records (No. 460) bear no sculptural representations on them, but mention merely the names of the women who had observed some (unspecified) vow (*nōṇbu*), which in No. 234 of 1936-37 from the same taluk is specifically stated to have been performed in a Durgā temple. Such records are peculiar to this locality and period, and have not been met with anywhere else in the Tamil districts. It may be presumed that these slabs had been set up to serve as memorials for some vow, possibly of self-immolation by fasting or otherwise, observed by the ladies mentioned in the records. In two instances these are specifically stated to be Brahman ladies (Nos. 227 of 1934-35 and No. 458) with the names of their husbands mentioned, while in the case of the women referred to in the Kaṇḍāchchipuram tablets (Nos. 57 to 59 of 1935-36) their fathers' names alone are given. Memorial stones are common in the Kannaḍa country, where they are called *tōl-kai-kōtta-kambha*; and they are easily distinguishable by the representations of an arm bent at right angles at the elbow and raised up, which are generally sculptured on them. In the case of the Tirukkoyilur records, however, the vows performed by these women are called simply *paraṇi* or *nōṇbu*, without any specific clue to their nature.

It may also be mentioned in this connection that in some sculptures of Durgā dating from early Pallava times in the 7th century A.D. as in the Lower rock-cut cave at Trichinopoly, the figure of a man is represented as cutting off his head with a sword as a sacrifice in front of the goddess. A record from Mallām in the Nellore district (No. 498 of 1908) states that the person, whose figure is also sculptured underneath it in the act of cutting off his own head, sliced out pieces of flesh from several parts of his body, and finally offered his head to the goddess Durgā-Bhaṭāri. A few other slabs containing sculptures of a later period depicting such acts of self-decapitation are also found in front of the same temple*. Instances of voluntary human sacrifices in fulfilment of some vows are also found in Tamil literature. Sculptures representing such acts have been noticed in the Kannaḍa and Telugu countries also. Mr. Rice draws attention to the existence of similar figures belonging to the tenth century A.D. during the Gaṅga and later periods (*Coorg Inscriptions*, Introduction, p. 9). Similar sculptures were recently noticed by me at Gurazāla in the Palnad taluk of the Guntur district. The Vīraśīrōmaṇḍapa which the Redḍi chief Anna-Vēma had built at Śrīśailam was possibly meant for such sacrifices (*Ep. Rep.* 1915, page 93, para. 15). This would throw an interesting light on the forms of propitiation practised by the ardent devotees of god Mallikārjuna or his consort Bhramarāmbā.

Attention may here be drawn to a Bengali custom mentioned in Rajendralal Mitra's *Indo-Aryans* (quoted in *Q. J. M. S.*, Vol. XXIX, p. 505), according to which Hindu women shed a few drops of their own blood from between their breasts as an act of propitiation of the goddess Durgā in fulfilment of a vow made for the recovery of a patient. This seems to be merely a symbolic act of self-sacrifice practised in earlier times. It is possible that the *nōṇbu* referred to in the present epigraphs might have been of a similar nature and it did not involve actual loss of life.

82. An inscribed pillar at Mādala in the Sattenpalle taluk of the Guntur district contains five inscriptions (Nos. 344 to 348) ranging in dates from Śaka 1047 to 1204. Of these records,

Chiefs of the Durjaya family.

two, Nos. 348 and 346, belong to the

chiefs of the **Durjaya family** who bear the characteristic epithets 'a lion in the mountain viz., the Durjaya race', 'the ornament to the Valaratla-kula', 'the

* A few slabs of this type are also found at Tiruvorngiyūr near Madras.

protector of Kāñchīpura', etc. The former record is dated in Śaka 1047 and registers a provision made for maintaining a perpetual lamp in the temple of Sakalēśvara-Mahādēva by **Pinnama-Nāyuṇḍu**, son of Viṭṭapa-Nāyuḍu and grandson of Nāmi-Nāyuṇḍu, who was the lord of Māvundalapura. Other members of this family viz., Maṇḍe-Nāyaka, and his brothers Paṇḍe-Nāyaka and Sāde-Nāyaka are known to us from an inscription of this village copied in previous years (No. 289 of 1932-33), but their relationship to the chief of the present record is not known.

The other record No. 346 dated in Śaka 1204, mentions [**Erra**]-Nāyuṇḍu, son of Dēvi-Nāyuṇḍu, and his elder brother Kommi-Nāyuṇḍu as the grandsons of Buddhavarman and registers the provision made for a perpetual lamp by the former and Pōnti-Nāyuḍu, son of the latter, to god Sagarēśvara-Mahādēva of Māvundala which is said to be their *vritti* in Koṇḍapaḍumati country. The chiefs Maṇḍe-Nāyaka, Paṇḍe-Nāyaka and Sāde-Nāyaka referred to above also claim to have owned Māvundala as their *vritti*. Pōnti-Nāyuḍu of the present record seems to be identical with the Pōti-Nāyuḍu of the family who figures as a *sāmanta* of the Kākatiya queen Rudrāmbā in Śaka 1199 (*Ep. Rep.* for 1916, para. 52).

No. 344, dated in Śaka 1077 introduces the Brahman minister **Karna**, his son Goṅka and the latter's son Nāma by Kommamā. Nāma or Nāmana who makes a provision for a perpetual lamp to the god Sakalēśvara-Mahādēva of the village is described as 'an ornament to the Yājñavalkya-kula' and is said to have belonged to the Kāśyapa-gōtra.

83. A set of three copper-plates inscribed in Persian characters (C. P. No. 21) was secured for examination from a resident of Hāvināl in the Indi taluk of the Bijapur district. It was kindly read for me by Mr. Yazdani, Government Epigraphist for Moslem inscriptions. It is dated in the 7th Rājāb, 992 H. (=1584 A.D.) and purports to record the grant of some *inām* with all its rights and the office of *muquaddam* over the village Mauzai Oj in the Pargana of Bidrūr without the obligation of renewal of the *sanad* every year, on two brothers **Lakh-Gōvinda** and **Kanak-Gōvinda** by king **Shah Ibrahim Bādshāh** (Ibrahim Qutb Shah) for rather queer reasons. A report had been made to the royal court during a *Jamābandi* in which all officials high and low had gathered, that these two persons who were *muquaddams* of Muzai Oj under the *sarkār* had not paid the revenue (*tankawa*) amounting to 450 *huns* due from them up to date. They were produced before the king to whom they represented that they had no income wherewith to pay the sum. The king being convinced of the helplessness of the two persons, not only excused them from the payment of the revenue but also granted them the *ināms* as stated above. Qutb Shah ruled from 957-988 H., while the year given in the *sanad* is Shahur San 984 corresponding to 991-992 H., and as the subject matter is confused and the language is also defective, the Moslem Epigraphist is of the opinion that the *sanad* may not be a genuine document.

84. References to marionette play and to dramatic art are found in three records of this year's collection. One of these which is in Telugu and comes from the Cuddapah district (No. 216) is dated in Śaka 1501 and registers the endowment of the village Chadupurēla as *sarvamānya* by a certain Chandramayya to one Pedachiṭṭayya for the performance of screen-dramas (*teranātakam*). The donor who was probably a local chieftain appears to have been himself an art-connoisseur and composer and an adept in the art of marionette plays, as indicated by the *birudas* 'Bommālāṭa-rayitu' and 'Bommālāṭa-amṛitakavi' borne by him. The other two records

Reference to marionette plays and theatre hall. respectively dated in cyclic years corresponding to A.D. 1722 and 1723 (Nos. 49 and 48) are from Jambukēśvaram near Trichinopoly, and refer to the donor of a *maṇḍapa* as Pātakam Vaidyappayya, the son of Veṅkaṭēśvarayya, an instructor in the theatre-hall (*nātakaśāla-sikshakam*) of Vijayarāṅga Chokkanātha-Nāyaka. This theatre was probably attached to the royal palace situated at Trichinopoly. The Madura and Tanjore Nayaka rulers are known to have been great patrons of music and other fine arts, and the present inscriptions from Jambukēśvaram afford interesting epigraphical confirmation of the encouragements given by them to these arts.

Inscriptions copied at the following places in the Bombay-Karnatak during the year 1937-38 are registered in this Appendix.

No.	District.	Taluk.	Village.	Remarks.
1	Bombay	Tell.	Kandivli	
2	Do.	Do.	Do.	
3	Do.	Do.	Do.	
4	Do.	Do.	Do.	
5	Do.	Do.	Do.	
6	Do.	Do.	Do.	
7	Do.	Do.	Do.	
8	Do.	Do.	Do.	
9	Do.	Do.	Do.	
10	Do.	Do.	Do.	
11	Do.	Do.	Do.	
12	Do.	Do.	Do.	
13	Do.	Do.	Do.	
14	Do.	Do.	Do.	
15	Do.	Do.	Do.	
16	Do.	Do.	Do.	
17	Do.	Do.	Do.	
18	Do.	Do.	Do.	
19	Do.	Do.	Do.	
20	Do.	Do.	Do.	
21	Do.	Do.	Do.	
22	Do.	Do.	Do.	
23	Do.	Do.	Do.	
24	Do.	Do.	Do.	
25	Do.	Do.	Do.	
26	Do.	Do.	Do.	
27	Do.	Do.	Do.	
28	Do.	Do.	Do.	
29	Do.	Do.	Do.	
30	Do.	Do.	Do.	
31	Do.	Do.	Do.	
32	Do.	Do.	Do.	
33	Do.	Do.	Do.	
34	Do.	Do.	Do.	
35	Do.	Do.	Do.	
36	Do.	Do.	Do.	
37	Do.	Do.	Do.	
38	Do.	Do.	Do.	
39	Do.	Do.	Do.	
40	Do.	Do.	Do.	
41	Do.	Do.	Do.	
42	Do.	Do.	Do.	
43	Do.	Do.	Do.	
44	Do.	Do.	Do.	
45	Do.	Do.	Do.	
46	Do.	Do.	Do.	
47	Do.	Do.	Do.	
48	Do.	Do.	Do.	
49	Do.	Do.	Do.	
50	Do.	Do.	Do.	

APPENDIX E.

List of Stone Inscriptions in the Bombay-Karnatak copied by Mr. R. S. Panchamukhi during the year 1937-38.

NOTE.—This appendix is pagged in continuation of Appendix F to the *Epigraphical Report* for 1936-37.

Inscriptions copied at the following places in the Bombay-Karnatak during the year 1937-38 are registered in this Appendix :—

No.	District.	Taluk.	Village.	Number in the Appendix.
1	Bijapur	Indi	Agarkhēḍ	1-5
2	Do.	Do.	Arjunḡi	6-8
3	Do.	Do.	Athargā	9
4	Do.	Do.	Bablād	10
5	Do.	Do.	Barḍōl	11
6	Do.	Do.	Benakanhalli	12
7	Do.	Do.	Bhatgunḡi	13
8	Do.	Do.	Bhūyār	14-16
9	Do.	Do.	Chadchan	17-21
10	Do.	Do.	Chikka-Masli	22
11	Do.	Do.	Chūrgi	23
12	Do.	Do.	Halsanḡi	24-32
13	Do.	Do.	Hirē-Bēvinūr	33-36
14	Do.	Do.	Horti	37
15	Do.	Do.	Jirankalgi	38
16	Do.	Do.	Kappa-Nimbargi	39
17	Do.	Do.	Khēḍgi	40
18	Do.	Do.	Kūḍgi	41
19	Do.	Do.	Maṇṇūr	42
20	Do.	Do.	Marasanhalli	43-44
21	Do.	Do.	Nāda (Khurd)	45-47
22	Do.	Do.	Nandargi	48
23	Do.	Do.	Nimbāḷa	49-57
24	Do.	Do.	Rūgi	58-65
25	Do.	Do.	Sālōtgi	66-67
26	Do.	Do.	Sanḡh	68-69
27	Do.	Do.	Sātulgāv	70
28	Do.	Do.	Shirkanhalli	71
29	Do.	Do.	Tadavalga	72-77
30	Do.	Do.	Taddevāḍi	78
31	Do.	Do.	Tākalī	79
32	Do.	Do.	Tāmbe	80
33	Do.	Do.	Tēnihalli	81
34	Do.	Do.	Umrāj	82-84
35	Do.	Do.	Zalki	85
36	Do.	Sindgi	Tōṇṭāpūr	86-87

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT.						
INDI TALUK.						
1	Agarkhéd.—Slab set up in the compound of the temple of Bhairappa.	Western Chālukya.	Tribhuvanamalladēva.	Chālukya-Vikrama year 34, Virodhin, Mārgasīra, pun- name, Monday, lunar eclipse, Uttarayana-sa- krānti.	Kannada	Records a remission of <i>aruvara</i> (taxes) on the land of the temple of Svayambhūdeva at Khēda in the One Thousand-division, made by Lakshmidhara-Bhattopādhyaya, pre-ceptor of the king's eldest son Yuvarāja Mallikārjunadēva, in favour of the same temple, when the latter was governing the Taddavādi-1000 division. Also records gifts of money-income, taxes, etc., made for the same temple by Mahā-pradhāna Perumādīyarasa and his subordinate Mahā-maṇḍalēśvara Gōvanarasa of the Silāra family and by the Five Hundred Svāmīs of Ayyāvoḷe and the Eight <i>nāḍas</i> .
2	Same slab	Do.	Do.	Chālukya-Vikrama year 43, Viḷambi, Bhādrapada, śu. 6, Vaiśākhāra*].	Do.	Records a gift of taxes made by the tax-officer Sāmi-Setṭi to the temple of Svayambhūdeva. Also registers a grant of toll-incomes made to the same temple by the Sixty <i>Vokkaku</i> and the <i>Prabhu-Gāvuṇḍas</i> .
3	Slab fixed into the wall of the temple of Sankaralinga.	Kaḷachurya	Rāyamurāri Sōmidēva	Vikrīta, Jyēsthā, amāvāsyā, Monday.	Do.	Records a gift of land made to Duggajīya by Dandānāyaka Basavarasa, an officer of Maḷaya-Nāyaka, his brother Kopperasa, Mahāmaṇḍalēśvara Vārasa, the <i>Prabhu-gāvuṇḍas</i> of Khēda, etc., out of the land which had been (formerly) bestowed on the temple of Kaiḷasadēva at Khēda, the <i>rājadhāni</i> of the Thirty-six villages (division) included in Tardavādi-nāḍu, by Mahāmaṇḍalēśvara Kaiḷasara, a subordinate of Subhatunga-dēva. Also registers gift of oil-presses, etc., to the same temple by Dandānāyaka Basavarasa and Babba-Gāvuṇḍa and Lakshmidēvi on the occasion of a solar eclipse.
4	Slab built into the wall of the temple of Hanumān.	Yādava	Kamaradēva	Śaka 1170 (in words), Kīlaka, Jyēsthā, śu. paurṇamāse, Monday, lunar eclipse.	Do.	Damaged. Records a gift of land made by the Mahājanas of the Piriya-agrahāra (i.e. Agarkhéd), the <i>Mannegās</i> , the <i>Prabhus</i> , the <i>Enṭu-Hiṭṭas</i> , etc., to a temple (name lost).
5	Slab lying in the field called <i>Kāḍap-panavarahola</i> , about 3 miles from the village.	....	....	Śaka 1273, [Khaṭra, Bhādra- pada, śu. purnami, Wed- nesday, lunar eclipse.	Do.	Damaged. Seems to record a gift of land and taxes to the temple of [Sōma]nāthadēva.
6	Arjungi.—Hero-stone standing near the temple of Hanumān.	....	....	....	Do.	In characters of the 12th century A. D. Seems to praise [the hero] Rannavira as the 'fortress of his lord', (and) the 'store-house for his father'.
7	Another hero-stone standing in the same place.	....	....	....	Do.	Damaged and mutilated. Mentions Mahā-maṇḍalēśvara [Isa]rasa of Tardavādi-1000 and Bij-janadēva-Chakravartin.
8	Slab lying in the field called <i>Akaḷa-kallu-hola</i>.	....	....	....	Do.	In characters of the 16th-17th century A. D. States that this is the <i>śasana-kallu</i> (marking the) boundary of the field to the south of Arjunge and to the north of Mārisinga-nahali.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT— <i>contd.</i>						
INDI TALUK— <i>contd.</i>						
9	Athargā.—Slab lying in Survey No. 87.	[Chālukya]	....	Chālukya-Bhūlakakala year** Parthavi, Māgha, śu. 5, Sunday.	Kannada	Records a gift of land made by Daṇḍanāyaka, Vaijanāthayya, the Pergade of Tardavādi-nādu and Daṇḍanāyaka Kalidēvayya, the <i>Prabhu</i> of Taḍavalage, for a local tank.
10	Bablād.—Stone built into the platform in front of the temple of Hanumān.	....	....	Śaka 1362, Raudri, Bhādrapada, śu. 11, Tuesday.	Do.	Badly damaged and effaced. Seems to record a gift of land.
11	Bardōl.—Pillar in the temple called Kumbhāradēgula.	Yādava	Praudhapratāpa-Chakravartin Rāmachandradēva.	Śaka 1226, Krōdhi, Jyēsthā, first 12th day (prathamadvādāśī).	Do.	Records a gift of land and houses made by Kaiḥagāra Rēvi-Setti and all the <i>prajas</i> , at the instance of <i>Sarvādhikāri</i> Viṭhaladēva-Nāyaka during the administration of Mahāmandalēsvara Jaitapālādēva-Rāpe, to Chalamma of Kauśikagōtra, who was born in the royal family (<i>rajavamsōdbhava</i>). See No. 41 below.
12	Benakanhalli.—Stone leaning on the wall of the temple called Hiroḍeya.	....	....	....	Do.	In characters of about the 13th century A. D. Records the gift of land made for a charity <i>picōṭa</i> (<i>dharmēṭa</i>).
13	Bhatgunki.—Broken slab built into the pial in front of the Hanumān temple.	Yādava	Siinghanadēva	Śaka ... 2, Śārvari, Jyēsthā, śu., Monday, solar eclipse.	Do.	Fragment. Mentions Mahāpradhāna Sēnādhipati Bommeya-Nāyaka with a string of descriptive epithets.
14	Bhūyār.—Broken slab standing near the ruined Malikārjuna temple on the bank of the Bhimarathi river.	Kalachurya	Tribhuvanamalladēva 'ruling at Kalyāna'	7th year, Chitrabhānu, Vaiśākha, amāvāsya, Monday, vyatipāta.	Do.	Records a gift of land and toll-incomes made by <i>Pergade</i> Nāgyana-Nāyaka and other <i>Karṇas</i> as well as all the <i>mānyakāras</i> (at the instance of ?) Mahāpradhāna Lakshmi-dēva-Daṇḍanāyaka, the governor of the 36-villages (division), on the occasion of the latter's visit to Buyāra for a bath in the river, to the temple of Abhinava-Malikārjunadēva at the place, for the benefit of Sivayōgi Sātayya of Nelvige. The gift was entrusted to one Basavayya, servant of Sātayya. Also records gifts of land made to the same temple by Kopparasa, officer of Maṭṭeya-Nāyaka, Chikita-Chandarasa, etc., for the same temple in the year Sarvadhārin.
15	Side of the above slab	Do.	Rāyamurāri Sōvidēva	4th year, Khara, Phālguna, amāvāsya, Monday.	Do.	Records a gift of land made for the temple of Kūḍaladēva by Dhāyva Māya-Sāhani, Rēcha-Gāvūṇḍa, etc.
16	Slab standing near the ruined Malikārjuna temple on the bank of the Bhimarathi river.	....	....	....	Do.	Badly damaged and effaced. Seems to record a gift of money-income for a lamp in the Malikārjuna temple.
17	Chadchan.—Two faces of a rectangular stone standing in front of the village Chāvadi.	Western Chālukya	Trailōkyamalladēva	Śaka [979, Viḷambi, Chaitra, puṇṇame, [Sunday], lunar eclipse, Mēṣa-saṅkrānti.	Do.	Damaged and partially mutilated. Records a gift of land and money made by Mahāmandalēsvara Bijjarasa, described as 'Lord of Kaḷaijara-pura', to a temple (name lost). Also records a gift of land probably to the same temple by Dharmasiva-Bhātāra.
18	Third face of the same stone	....	....	....	Do.	Beginning badly mutilated. Seems to record a gift of land for conducting the worship (of a deity).

19	Fragment of stone built into the basement of the village gate.	....	....	....	Do.	Damaged. In characters of the 13th century A. D. Contains a portion of Siddharāma's <i>vachana</i> beginning with 'On jāya Paramēśvara', dedicated to Kapilasiddha Mallikārjuna-dēva.
20	Another fragment built into the same gate.	Yādava . . . . .	....	Singhanadēva	Do.	Damaged. Contains portions of the descriptive epithets of an officer who was a 'Bāhattara-niyogādhipati'.
21	Slab built into the prakāra wall of the temple of Paramānanda.	....	....	....	Do.	States that Mahāmaṇḍalēśvara Kannamarasa, also called Krishnarāja ruling at Maṅgalivēda, granted certain money-incomes to his officer [Chandama]-Gāvūṇḍa and that the latter after receiving it bestowed one-sixth of it (<i>chatti</i> ?) upon the <i>prajes</i> . Mentions Prabhu Dāsa, son of Prabhu Rājachatta of the <i>rājadhāni</i> Chatthātāṇa, and Muddarāja.
22	Chikka-Masli.—Stone standing in front of the temple of Hanumān.	....	....	....	Do.	Records a gift of land made by Śrīkaraṇādhipati Haridēva-Rāṇeya to Mahaprabhu Kēśavadēva.
23	Chūrgi.—Nandi-pillar standing in front of the Hanumān temple.	Yādava	Lost . . . . .	....	Do.	Records a gift of the village Chōrahāriga included in the division of 36 villages in the province of Taddavādi—1000, made by Mahāmaṇḍalēśvara [Virapa] Dugidēvarasa and Mahāpradhāna Māyidēva-Daṇḍāyaka, for the benefit of the temple of Kapilasiddha Mallikārjunadēva at Sonnalige.
24	Halsanḡi.—Fragment of stone lying in the village Chāwāḍi.	....	....	....	Do.	Badly damaged and worn out. Seems to record a gift of land and house-sites made by several people (<i>halaru</i>) and the <i>Mūhgas</i> to the temple of Svayambhūḍēva.
25	Fragment of stone lying in the same place.	....	....	....	Do.	Badly damaged. Seems to record a gift of land to a Jain temple called Dōra-Jinālaya. Also registers a gift of land and taxes made on the latter date by a Mahāmaṇḍalēśvara (name lost) of the Sejjara family to the temple of Svayambhūḍēva.
26-29	Four stones lying in the same place	Bahmani	Alan-d-Din Ahmad (1436-58 A. D.), . . . . .	....	Persian Naskh	The Government Epigraphist for Moslem Inscriptions says that these four are boundary stones each having the following inscription engraved thereon :—' Hadd Alā-ud-Daula Wad Ahmad Shah Sultān ' ('The boundary stone of Sultān Alā-ud-Din Ahmad Shāh).
30	Stone standing in the dargā . . . . .	....	....	....	Moslem	Not legible.
31	Hāvināl.—Slab lying in Mādaragēri . . . . .	....	....	....	Nigari in Marāṭhi	Indistinct.
32	Stone built into the wall of the local mosque.	....	....	....	Moslem	"Language is neither Persian nor Arabic."
33	Hirē-Bāvinūr.—Fragment of a slab standing near the temple of Siddharāmesvara.	....	....	....	Kannada	Broken away after the date portion.
34	Stone standing near the same temple . . . . .	....	....	....	Do.	In characters of the 13th century A. D. Records the imprecation against the misappropriation of the gifts (?) made to the temples of Bhōganātha, Rēvaṇasiddha Mallikārjuna, Taleyakava-Rāmesvara, Brahmēsvara and Mailāradēva.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT—<i>contd.</i>						
INDR TALUK—<i>contd.</i>						
35	Slab set up in the same temple .	Western Chālukya .	Tribhuvanamalladēva .	Chālukya-Vikrama year 49, Krōdhin, Chaitra, ba. 5, Thursday.	Kannada .	Records a gift of land, money, etc., made by Mahāmāndalēśvara Piriya Gōvaparasa, Pākarsa, etc., of the Jīmūtavāhana lineage to [Dēvasakti]-Paṇḍitadēva on the occasion of the consecration of the image of Bhōgēśvaradēva at Hiriya-Bevinur. Also records gifts of taxes, made for the same temple by the Settis, Mummuridandas, Ubhaya-Nānādesis of the 36-villages division and the Five Hundred of the place.
36	Slab set up near the temple of Bhōgalinga.	Yādava .	Bhīlmanadēva .	Śaka 1112 (in chronogram), Śādhārana, Śrāvana, paurṇamāsē, Thursday.	Do. .	States that Māyīdēva-Daṇḍanāyaka planted several trees and inaugurated the charity fair (<i>dharmasamīhe</i>) at Bēvinur in Taddavādī-1000, in the presence of the Gāvundas, Settiguttas, Mummuridandas and other trade guilds of the 36-villages division, at the request of Sirīdēvi, wife of his officer Poppana-chamūpa, the governor of the 36-villages division. Also records a gift of land and house made by him to Bandarasa, the <i>manēya</i> of Tardavādī-1000 and to Boppana-Nāyaka, for maintaining the above charities. Minor gifts of trees to the temples of Rēvaṇēśvara, Bhōgēśvara, Taleyakāvadēva, etc., are also registered.
37	Horti.—Fragment of stone built into the platform of the mosque.	....	....	....	Do. .	Beginning and end lost. In characters of the 12th century A. D. Only the boundaries of the gift-land are preserved. Mentions Horati.
38	Jirankalgi.—Fragment of a slab built into the floor of the mosque.	....	....	....	Do. .	Damaged. In characters of the 12th century A. D. Refers to the gift of a garden.
39	Kappa-Nimbargi.—Broken Nandi-pillar lying in front of the temple of Hanumān.	Yādava .	Siughanadēva .	Śaka 11 [6] 5, Śōbhakṛit, Āśādhā, 1, Monday, Dakṣiṇāyana-sankramaṇa, vyatipāta.	Do. .	Badly damaged and mutilated. Seems to record a gift of village (name lost) in a group of 8 villages included in Tarikāḍi-300 made for worship and offerings to god Kapilasiddha-Mallikārjunadēva of Sonnaligēpura, by Mādhava-Nāyaka and his son Kēśava-Nāyaka while governing (the country) from <i>rājadhāni</i> Ummaḍe.
40	Khēdgi.—Broken slab built into the back wall of the temple of Hanumān.	Western Chālukya .	Tribhuvanamalladēva .	....	Do. .	Damaged fragment. Records a gift of land made by the lady Lakṣmīdēvi and her parents Kōṇikōja and Rēvi-Nāyikiti for the benefit of the temple of Dharmakāṇkēśvaradēva at Khēdage. Contains the <i>prastāvi</i> of a Śilāhāra chief (name lost).
41	Kūḍigī.—Nandi-pillar standing in front of the temple of Basavarappa.	Yādava .	Jatpālādēva .	111th year, Durmati, Pushya, śu. 11, Monday, vyatipāta, Uttarāyana-sankrānti.	Do. .	Damaged. Records a gift of land made to the temple of Kaplasiddha-Mallināthadēva by Sōvadēva-Daṇḍanāyaka and other Karaṇas and Māyīdēva-Nāyaka.
42	Mannūr.—Slab standing in front of the Bhimēśvara temple on the hillock called Bhimēśvara-bēṭṭa.	Western Chālukya .	Bhūlōkamalladēva .	Śaka 1056, Ananda, Āśādhā, amāvāsyā, solar eclipse.	Do. .	Damaged. Records a gift of land made by certain Gāvundas for the benefit of the temple of Svayambhū-Bhīmēśvaradēva.

43	Marasanhalli.—Slab built into the wall of the Fatil's house near the Lakshmi temple.	Do.	Trailōkyamalādēva	Do.	Śaka 988, Parābhava, Pushya, śu. 5, Sunday, Uttarāyana-saṅkrānti.	Records that Trailōkyamalle Nōjamba-Pallava Permānadi Jayasinhādēva granted the village Mārasinganaṇṇaṇṇi included in the division of 36 villages, after purchase from Ballavarasa, for the benefit of the students and ascetics of the <i>matha</i> attached to the temple of Uttārēśvaradēva at Eljāmētū.
44	Stone standing in front of the Hanu-mān temple.	....	....	Do.	....	Damaged. In characters of the 16-17th century A. D. Seems to record a gift of land.
45	Nāda (Khurd).—Stone standing near the village gate.	....	....	Do.	....	In characters of the 13th century A. D. States that this is the stone indicating the boundary of the field to the west of the village Arjunige and east of Nāda.
46	Slab standing near the village Chāvāḍi	Western Chālukya.	Sarvajñachakravartin Bhūlo-kamalādēva.	Do.	9th year, Ananda, Kārttika, śu. [5], Thursday.	Records a gift of land, house and oil made by Chandimarasa, the Prabhu of Chikkanāda, a village in the 36-villages division for the temple of Chandēśvaradēva after consecrating the image therein. Also records a gift of toll-income made by the Mummuridaṇḍas and the Nāḍu for the same temple.
47	Same slab	Yādava	Jaitugidēva	Do.	2nd year, Pingala, Āshāḍha, śu. 3, Vaddavāra.	Records a gift of land made to the temple of Chandēśvara by Kēta-Gāvūḍa and Mudrahasta Mallēṇṇa, an officer of Mahāmaṇḍalēśvara Lakṣmīdēva.
48	Nandargi.—Slab lying in Survey No. 115.	....	....	Do.	....	States that Mahāmaṇḍalēśvara Bijjalādēśvarasa granted land to the temple of Dārāpēśvaradēva at Nandurage.
49	Nimbāla.—Slab built into the wall (inner side), left of entrance into the central shrine of the Saṅkaralinga temple.	Yādava	Bhīllamadēva	Do.	3rd year (in words), Pravaraṅga, Bhādrapada, amāvāsyā, solar eclipse, vyatipāta, saṅkrāmaṇa.	Records a gift of toll-income made by Māyīdēva and others for the benefit of the temple of Kōṭisāṅkaradēva at Nimbāpura. Also registers gifts of money and land in different villages (specified) made by the Sethis headed by the community of Mūvattāru-bīḍu (thirty-six villages) for the same temple.
50	Fragment of stone built into the wall (inner side), left of entrance into the raṅga-maṇḍapa of the same temple.	....	....	Do.	....	Beginning and end lost. In characters of the 13th century A. D. Seems to record a gift of toll incomes on certain articles of merchandise.
51	Fragment of stone lying in the compound of the same temple.	Kalachurya	Vīra-Tribhuvanama[lla]	Do.	, śu. 5, Monday	Do. Damaged. Records a gift of land made to the temple evidently of God Kōṭisāṅkaradēva by Bamarasa-Mūlīga, the Prabhu of Goṇavālage, Ayichē, Kalleya-Nāyaka, etc., and the Eight <i>Hittu-sthāna</i> . Mentions Tardavādi-nāḍu.
52	Same slab	Do.	Rāyamurāri Sōvīdēva	Do.	8th year, Jaya, Chaitra, śu. 2, Monday.	Records a gift of land, house sites, etc., made by Vāvarasa-Basavarasa, the Prabhu of Taḍavālage, Bicharasa, etc., and the Eight <i>Hittu-sthāna</i> for the temple of Kōṭisāṅkaradēva of Nimbahalla.
53	Same slab	Do.	Do.	Do.	10th year, Durmati, Chaitra, śu. 5, Wednesday.	Badly damaged and mutilated. Seems to record a gift of land made by a Mahāmaṇḍalēśvara (name lost) for the temple of Kōṭisāṅkaradēva. Mentions the [Tardavādi-nāḍu-1,000 province.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT— <i>contd.</i> INDI TALUK— <i>contd.</i>					
54	Right face of the same slab . . .	....	....	....	Kannada . . .	Damaged. In characters of the 13th century A. D. Records a gift of land and house site made by Somayya, a devotee of Kōṭisaṅkaradeva, to Bammayya for maintaining a charity picotta (<i>dharmēṭa</i>).
55	Fragment of slab built into the wall (outside), left of entrance into the raṅga-maṇḍapa of the same temple.	....	....	....	Do. . .	Do. Seems to record a gift of certain incomes, land, house sites, etc., evidently for the temple.
56	Stone fixed as arch-stone at the top of the front gate-way of the same temple.	....	....	.... year 20,	Do. . .	Ends of lines broken away and lost. In characters of the 13th century A. D. Contains the boundaries of the gift land of the temple. Also registers a gift of land for the temple of Pañchalingadeva.
57	Another stone fixed in the same place	....	....	....	Do. . .	Contains the imprecation against the destruction of some gift.
58	Rūgi.—Stone standing near the front wall of the temple of Hanu-mān (back and left sides).	Western Chālukya .	Jagadekamalla Jayasingha-deva, 'ruling at Etāgri-neleviḍu'.	Śaka 941, Siddhārthin, Pushya, ba. 10, Thursday, Uttarāyana-saṅkrānti.	Do. . .	States that Mahāsāmanta Dhanaśaṅgrahayyaraśa of the Selara family protected (<i>i.e.</i> , ratified), the gift of land which had been made with the permission of Ballavarasa by Mahāsāmanta Dasiavarmarasa, the governor of Eighteen agraḥāras including Rūvige in Tardavāḍi-nāḍu, to Bālachandra-Paṇḍita for the temple of Nagarēśvaradeva at Āneya-Rūvige.
59	Same stone (front and right sides)	Do. .	Ayyanadeva's brother (not specified).	Śaka 936 Ānanda, Phālguna, amāvāsya, Sunday, saṅkrānti.	Do. . .	Records a gift of land and oil-press made by Mahāsāmanta Dēvanarasa, a servant of Vasudhaikamalladeva, to the temple of Nagarēśvaradeva.
60	Same stone . . . . .	....	....	....	Do. . .	Incomplete. In smaller characters than the above. Mentions the Five-hundred (community) headed by the Uroḍeya Āchīmāyya, Uroḍeya Damana-Bhaṭṭa-Sōmayaji and Uroḍeya Annamayya.
61	Left side of the Elephant stone (<i>āṇekalū</i>) set up in the same place.	Rāshtrakūṭa .	Amōghavarsha . . .	Śaka 863 (in words and figures).	Sanskrit in Nāgarī .	Seriously damaged and mutilated. Seems to record a gift of land.
62	Another stone leaning against the front wall of the same temple (front side).	Western Chālukya .	Bhuvanaikamalladeva	(1) Śaka 991, Kīṭṭaka, amāvāsya, Sunday, Dakshināyana-saṅkrānti. (2) Śaka 987, Pārthiva, Pushya, śu. 5, Sunday, Uttarāyana-saṅkrānti.	Kannada . .	Seriously damaged. In characters of the 11th century A. D. Seems to record a gift of certain money incomes made by Mādhavayya-Nayaka with the permission of the king for the benefit of the temple of Nakharēśvaradeva at Rūvige. Below this is another record with the second date, which registers a gift of oil made by the Fifty Teliṅga tenants for a lamp in the temple of Kēḍaradeva of the place. Both are probably copies of earlier records.

63	Another stone standing close to the front wall of the Hanumān temple (right side).	....	....	....	Kannada	Damaged. The characters are of the 12th century A. D. Refers to Mahāmaṇḍalēśvara Chāvundarasa as governing the Tardēvādi Thousand division. Records a gift of land to the teacher Sarbēśvara.
64	Same stone (left side)	....	....	....	Do.	Do. Seriously damaged and worn out. The characters belong to the 12th century A. D.
65	Third stone in the same temple	....	[Bhuvaneśvakamallā	....	Do.	Damaged. Refers to Mahāmaṇḍalēśvara [Sōlyiyarasa as governing the Tardēvādi Thousand division. Records a gift (not clear) to the god Nagatēśvara of Aneya Rāvige.
65-A	Same stone	....	....	....	Do.	Refers to a gift by <i>Telligar-Ayattokkaku</i> led by Gōmkayya, Hōchayya and others.
66	Sālōtgi.—Broken slab set up against the front wall of the chāvādi at Holagēri.	....	Yādava	....	Do.	Damaged and worn out. Records a gift of the village Māvuliganūru made by Bandarasa, son of Chāvundabhūpālā, born in the family of Dhanasaṅgraha (see No. 58 above), residing at Vijayapura to Anarēśvaradēva-Muni, the <i>āchārya</i> of the temple of Bhōgēśvara, for repairs, renovation an educational institution (<i>bhāṣṭikā</i>), etc., in the temple.
67	Fragment of a stone lying in the temple called Mallayyanagudī.	....	....	....	Do.	In characters of about the 12th century A. D. Only a mutilated verse describing a village probably Sālōtgi is preserved.
68	Sanh.—Three fragments of a slab built into the wall of the ruined village chāvādi.	....	Kaṣachurya	....	Do.	Damaged. Records a gift of land, oil-press and money made by the king for the temple of Mahimēśvaradēva.
69	Broken stone built into the pial of the Lingāyata-maṭha.	....	Yādava	....	Do.	Badly damaged and effaced. Records gift of a village (name lost) made by Māyidēva-Dannāyaka for the temple of Mallikārjunadēva at Sannalige.
70	Sālūgāv.—Top of the door frame of the Hanumān temple.	....	....	....	Do.	In late cursive characters. Records the completion of a hall evidently in the Hanumān temple during the regime of some officer (name not clear).
71	Shirkunhalli.—Slab set up near the temple of Jāttingarāya.	....	....	....	Do.	Stops abruptly after giving the date.
72	Tadavālgā.—Stone standing in the site of Hirē-maṭha near the Dharma-śālā.	....	....	....	Do.	In characters of about the 15th-16th century A. D. States that 'this is the [gift of] 50 <i>maṭṭar</i> of land in the field at Indi'.
73	Stone now used as door frame of the central shrine of the Hanumān temple, (right and left jambs).	....	Western Chālūkyā	....	Do.	Incomplete. Ends of lines mutilated. Contains the eulogy of a subordinate chief (name lost). Mentions Rāvana-Bhaṭṭa and seems to record a gift of land on the latter date.
74	Same stone (lintel, front side)	....	....	....	Do.	Damaged. Seems to record a gift of land and money made by Daśavarmadēva. Mentions Kallasa-nripa, his son Dhanasaṅgraha and the latter's son (name not specified). See No. 60 above.
75	Do. (bottom side)	....	....	....	Do.	Ends of lines broken and lost. Mentions Aychapayya and Nimbadēva-Bhaṭṭa.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1937-38—*concl'd.*

No.	Place of inscription.	Dynasty.	Lang.	Date.	Language and alphabet.	Remarks.
ELJAPUR DISTRICT—<i>concl'd.</i>						
INDI TALUK—<i>concl'd.</i>						
76	Tadavarga—<i>cont'd.</i> Slab built into the left wall of the well near the Darga at Prāpūr, about 2½ miles from Tadavarga.	....	....	1001-H. : 1593 A. D. .	Persian Naskh.	Read by the Government Epigraphist for Moslem inscriptions. Records the building of a well by a lady, mother of Malikh-Abdul-Qadir.
77	Another slab built into the same wall	....	....	....	Arabic Naskh.	Do. Records the building of a mosque by Abdul-Qadir, son of Ahmed Khan.
78	Taddevādi. —Slab lying in the old village site on the bank of the Bhimarathi.	Yādava .	Siṅgaṇadēva	 Kattale (darkness) grahaṇa (i.e. total solar eclipse).	Do. .	Damaged. Records a gift of land made by Chāṇḍarasa, the <i>Manṇeya</i> of Taddavādi-nādu to Bijja-Jiya, the <i>achārya</i> of the temple of Somanāthadēva at Takkalige for the benefit of the temple of Chāṇḍēśvara at Taddavādiḡe.
79	Tākali. —Broken slab built into the plinth of the local mosque.	Do. .	Kanbara .	....	Sanskrit in Nāgarī	Fragment. Preserves the genealogy of the king from Mallagi. A Sanskrit rendering of Siddharāma's <i>vachana</i> beginning with <i>Om Tēya (Jaya) ! Śrī-Paramēśvara</i> is given at the beginning.
80	Tāmbē. —Broken slab built into the front wall of the Police quarters.	....	....	....	Kannada	Fragment. Badly damaged. In characters of the 12th century A. D. Refers to a <i>Mahāsamanādhīpati</i> whose name is not clear.
81	Tēnihali. —Broken stone built into the wall of the house of the Jahagirdar.	Kalachurya .	Mallagddēva	2nd year, Darmukhi, Mārga- śīra, amāvāsya, Thursday, saṅkramaṇa.	Do. .	Fragment. Records a gift of incomes in 36 villages attached to Chikka Rūvige made to Pimnayya. The gift was to be protected by the Settiguttas, the Nādu and the Mummuridāḡas.
82	Umrāj. —Fragment of stone built into the back wall of the village school.	....	....	....	Do. .	Damaged. In characters of the 13th century A. D. Records a gift of land made by Mutarasa to Trikutadēva.
83	Another fragment built into the left wall of the same school.	Kalachurya .	(Lost)	....	Do. .	Broken after a portion of the king's <i>prastāśi</i> .
84	Fragment of slab lying in the village chavāḡi.	....	....	....	Do. .	In characters of the 12th century A. D. Records a gift of toll-income made by Basavarasa for the benefit of the temple of Yāḡēśvaradēva, at the instance of Bijja-Gāvunda (servant) of Vāmarasa, the Sunka-Verggaḡe of Tardevāda-nādu.
85	Zalki. —Broken stone built into the wall of the Hirēmaṡha.	....	....	....	Do. .	Damaged. In characters of the 14th century A. D. Only the imprecatory portion is preserved.
86	Tōṇṡāpūr. —Stone standing near the bastion.	....	....	....	Do. .	In characters of the 14th century A. D. States that this is the stone of the northern boundary of the land (<i>vṛtti</i>) belonging to Bhilladēva-Nāyaka.
87	Stone lying in Hullappanahola .	....	....	....	Do. .	Do. States that this is the stone of the Western boundary of the land belonging to the temple of Nāyimēśvaradēva.

APPENDIX F.

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

Nô. of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA.	
<i>Ayyaṇadēva's brother</i> (name not specified).	
59	Śaka 936, Ānanda, Phālguna, amāvāsyā, Sunday, saṅkrānti =A. D. 1015, February 20, Sunday ; f.d.t. 56. The Mīna-saṅkrānti occurred on the next day.
<i>Jagadēkamalladēva.</i>	
58	Śaka 941, Siddhārthin, Pushya, ba. 10, Thursday, Uttarāyana-saṅkrānti =A. D. 1019, December 24, Thursday.
<i>Trailōkyamalladēva.</i>	
17	Śaka [9]79, Viḷambi, Chaitra, puṇṇame, Monday, lunar eclipse, Mēsha-saṅkrānti =A. D. 1057, March 23, Sunday ; 60. It was a day of lunar eclipse and Mēsha-saṅkrānti, but the cyclic year was Hēmaḷambi.
43	Śaka 988, Parābhava, Pushya, śu. 5, Sunday, Uttarāyana-saṅkrānti =A. D. 1066, December 24, Sunday ; 20.
<i>Bhuvanai kamalladēva.</i>	
62	(1) Śaka 991, Kilaka, amāvāsyā, Sunday, Dakṣiṇāyana-saṅkrānti. In Śaka 991 (expired), amāvāsyā fell on Sunday in the month of Jyēshtha (=A.D. 1069, June 21, Sunday), and the Dakṣiṇāyana-saṅkrānti occurred on the following Wednesday, i.e., 24th June. The cyclic year was Saumya. (2) Śaka 967, Pārthiva, Pushya, śu. 5, Sunday, Uttarāyana-saṅkrānti. Irregular. The given tithi fell on Sunday, December 15, A. D. 1045, while the Uttarāyana-saṅkrānti took place on Tuesday, 24th December.
<i>Tribhuvanamalladēva.</i>	
1	Chālukya-Vikrama year 34, Virōdhin, Mārgaśira, puṇṇame, Monday, lunar eclipse, Uttarāyana-saṅkrānti. Irregular. In Virōdhin (Śaka 1031), the lunar eclipses occurred on Jyēshtha-puṇṇame and Kārttika-puṇṇame (=Tuesday, November 9, A. D. 1109 ; 53), and the Uttarāyana-saṅkrānti on Pushya, śu. 2 (=Saturday, December 25, A. D. 1109).
71	Chālukya-Vikrama year 37, Khara, Pushya, śu. puṇṇame, Friday, Uttarāyana-saṅkrānti. Irregular. In Khara (Śaka 1033) the given tithi fell on a Sunday and was not a day of Uttarāyana-saṅkrānti. In the next year, i.e., Nandana (=Śaka 1034) the tithi and the week-day combined on January 3, A. D. 1113 ; 92. But the Uttarāyana-saṅkrānti had occurred on December 24 of the previous year. In this case the Śaka year would be an expired one.
2	Chālukya-Vikrama year 43, Viḷambi, Bhādrapada, śu. 6, Vaḍḍavāra =A. D. 1118, August 24, Saturday ; 27.
35	Chālukya-Vikrama year 49, Krōdhin, Chaitra, ba. 5, Thursday =A. D. 1125, March 26, Thursday ; 07. The cyclic year was Krōdhin (expired) and Viśvāvasu current.

APPENDIX F—*contd.*

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

No. of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA—<i>contd.</i>	
<i>Sarvajñachakravartin Bhūlōkamalladēva.</i>	
9	Chālukya-Bhūlōkakāla year, Paridhāvin, Māgha, śu. 5, Sunday =A. D. 1132, January 24, Sunday ; '96. The cyclic year was Virōdhikṛit and the king's regnal year was evidently 6.
42	Śaka 1056, Ānanda, Āshāḍha, amāvāsyā, solar eclipse =A. D. 1134, July 23, Monday. There was a solar eclipse on this day.
46	9th year, Ānanda, Kārtika, śu. [6], Thursday =A. D. 1134, October 25, Thursday ; '18.
KALACHURYA.	
<i>Mahāmaṇḍalēśvara Bijjaḷadēva.</i>	
68	... va, Pushya, amāvāsyā, solar eclipse, Monday. The cyclic year ending in 'va' during Bijjaḷa's reign was Pārthiva in which year the given tithi fell on Monday, A. D. 1166, January 3 ; '94. But it was not a day of solar eclipse, nor did there occur a solar eclipse during any month of the year Pārthiva.
<i>Mallugidēva.</i>	
81	2nd year, Durmukhi, Mārgaśīra, amāvāsyā, Thursday, saṅkramaṇa =A. D. 1176, December 2, Thursday ; f.d.t. '19 ; but there was no Saṅkramaṇa on this day.
<i>Rāyamurāri Sōvidēva.</i>	
3	Vikṛita, Jyēshṭha, amāvāsyā, Monday =A.D. 1170, June 15, Monday ; f.d.t. '10.
15	4th year, Khara, Phālguna, amāvāsyā, Monday. Probably A.D. 1171, March 8, Monday ; '47. The cyclic year was Vikṛita not Khara as cited in the record.
52	8th year, Jaya, Chaitra, śu. 2, Monday. In Jaya (Śaka 1096) the given tithi fell on Wednesday (not Monday), March 6, A. D. 1174. In the next year, however, the details regularly corresponded to A. D. 1175, February 24, Monday ; '60. The month was Adhika-Chaitra.
53	10th year, Durmati, Chaitra, śu. 5, Wednesday. =A. D. 1176, March 17, Wednesday ; '36. The cyclic year quoted in the record is evidently a mistake for Durmukha.
<i>Tribhuvanamalladēva 'ruling at Kalyāṇa'.</i>	
14	7th year, Chitrabhānu, Vaiśākha, amāvāsyā, Monday, vyatipāta. In the given year (=Śaka 1084), Vaiśākha, amāvāsyā commenced on Monday at '95 and ended at '01 of Wednesday, May 16, A.D. 1162, Tuesday being a rikta-tithi.

APPENDIX F—*contd.*

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

No. of inscription.	Details of dates with their English equivalents and remarks.
YADAVA.	
<i>Bhillamadēva.</i>	
36	Śaka 1112 (in chronogram), Sādhāraṇa, Śrāvaṇa, paurṇamāse, Thursday. Probably A. D. 1190, July 18, Wednesday ; '72. On this day there occurred a lunar eclipse, which is not quoted in the record. The week-day cited here is evidently a mistake.
49	3rd year (in words), Plavaṅga, Bhādrapada, amāvāsyā, solar eclipse, vyatipāta, saṅkramaṇa. =A. D. 1187, September 4, Friday. There was a solar eclipse on this day. But the Kanyā-saṅkramaṇa had occurred on the previous Friday, August 28.
<i>Jaitrapālādēva.</i>	
41	1[1]th year, Durmati, Pushya, śu. 11, Monday, Vyatipāta, Uttarāyaṇa-saṅkrānti. Irregular. In Durmati (Śaka 1123), Pushya, śu. 11 fell on Friday, December 7, A. D. 1201, and the Uttarāyaṇa-saṅkrānti occurred on Tuesday, December 25. In the previous year the tithi and the week-day combined on December 18, A. D. 1200, while the Uttarāyaṇa-saṅkrānti took place on the next Monday, i.e., December 25. In this case the cyclic year would be Raudra.
69	Śaka 1115, Pramādin, Māgha, Monday, Śivarātri =A. D. 1194, February 21, Monday ; '77.
<i>Singhanādēva.</i>	
13	Śaka ... 2, Śārvari, Jyēshṭha, śu. ..., Monday, solar eclipse =A. D. 1240, May 7, Monday ; '59. There occurred a lunar eclipse (not solar) on this day. The month, however, was Nija-Vaiśākha and not Jyēshṭha as cited in the record.
20	Śaka 1148, Bya [ya], ba. amāvāsyā, Monday, saṅkramaṇa. In the given year saṅkramaṇa and amāvāsyā did not combine on Monday. The nearest equivalent would be A. D. 1226, May, 26, Tuesday, on which day the Mithuna-saṅkrānti occurred and the Jyēshṭha-amāvāsyā commenced at '62 of the day.
39	Śaka 11[6]5, Śobhakṛit, Āshāḍha, 1, Monday, Dakṣiṇāyana-saṅkrānti, Vyatipāta. Probably A. D. 1243, June 29, Monday ; '77. Dakṣiṇāyana-saṅkrānti had occurred on the previous Saturday—i.e., 27th June. The Śaka year was 1165 and the tithi was Āshāḍha, śu. 11.
<i>Kannarādēva.</i>	
4	Śaka 1170 (in words), Kilaka, Jyēshṭha, śu. paurṇamāse, Monday, lunar eclipse. Probably A. D. 1248, June 7, Sunday ; '82. There was a lunar eclipse on this day. The month was Nija-Jyēshṭha. The week-day cited in the record is evidently a mistake.
23	 Sādhāraṇa, Jyēshṭha, śu. [1]1, Monday, Uttarāyaṇa-saṅkrānti. Probably A. D. 1249, May 24, Monday ; '11. Mithuna-saṅkrānti (in Uttarāyaṇa) occurred the next day. The cyclic year was however, Saumya (not Sādhāraṇa).

APPENDIX F—concl'd.

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

No. of inscription.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS.	
5	Śaka 1273, [Kha]ra, Bhādrapada, śu. punṇame, Wednesday, lunar eclipse. Irregular. The given tithi ended at '29 on Tuesday, September 6, A. D. 1351. There was no lunar eclipse on this day. The only lunar eclipse during the year was in the month of Kārttika.
21	Śaka 988, Sarvadhārin, Phālguna, śu. pañchamī, Saṅkrānti. In Śaka 988, which was Parābhava (not Sarvadhāri) the details regularly corresponded to A. D. 1067, February 21, Wednesday; '33. This was a day of Mina-saṅkranti. Sarvadhārin is evidently a wrong citation.
33	Śaka 955, Śrīmukha, (month not given), ba. 2, Wednesday, Siddhi-yōga, Viśākhā. Probably A. D. 1033, March 21, Wednesday on which day the tithi was <i>rikta</i> , nak. '92.
25	(1) Śaka 1090 lunar eclipse, and (2) Āsvayuja, purnamāse, Thursday, lunar eclipse. (1) There were two lunar eclipses during Śaka 1090, one in Chaitra (A. D. 1168, March 25, Monday) and the other in Āsvina (A. D. 1168, September 18, Wednesday, f.d.t. '03). (2) A. D. 1168. September 19, Thursday, '03. The lunar eclipse occurred on the previous day when purnimā commenced at '04 of the day.
10	Śaka 1362, Raudri, Bhādrapada, śu. 11, Tuesday = A. D. 1440, September 6, Tuesday; f.d.t. '92.
22	Śaka 1229, Plavaṅga, Bhādrapada, ba. Monday, amāvāsyā = A. D. 1307, August 28, Monday; '85. The month was Adhika-Bhādrapada.

